Published By
Shambhubhai Jagshi Shah,
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# ॥ अनुक्रमणिका ॥

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# Introduction

§1 The idea underlying the present edition of Antagada Dasao and Anuttarovavaiya Dasao the eighth and the ninth scriptures of the Jain Canon is to supply their critically edited texts in so far as it was possible for me to do to the scholars and the students who are interested in the Jain Canon doctrinally or linguistically The Jains have in their own way acquitted themselves of their duties by publishing the whole of their canon in their own way in various series viz. (1) Balusar Texts 1875-1886 Calcutta. (2) Hydrabad Series 1919-1920 Hydrabad (Deccan) (3) Agmodaya Samiti Texts. The first two series of the Jain texts are very carelessly edited and a serious student of the language would simply be disgusted with them The last Agamodaya Samiti Texts are the only texts that are well printed and carefully edited. It should however be noted that though they are workably good texts they certainly can not approximate to the standard which the scholar imbued with the modern ideas of critical accuracy would expect. These texts are out of print and not available. The attempts to publish some scrip-

tures on modern critical lines have been made by scholars like Jacobi Leumann Schubring Hoernle Barnett Charpentier and others. It is a matter of regret that the Jain Canon has not received the same critical attention which the Buddhist canon has received. Just like the Pali Text Society there must come into being a body of scholars who would publish the whole Jain Canon in the form of a series using all available old materials on duly chalked out lines. All the editions of stray scriptures it must be pointed out are merely tentative editions. Prof Barnett[1] has rightly observed about his text of Anuttarovavāiya-Dasāo "The Prakrit text of the Anuttarovavai which is here presented can make no claim to critical exactness. It aims merely at presenting the vulgate more or less faithfully with the ordinary blunders corrected." Unless an organised attempt is made to edit the whole of the Jain canon in the form of a series on modern critical lines we shall not have that long-felt desideratum of the critical texts of the Jain Canon fulfilled.

§ 2 My edition of the two stray scriptures of the Jain Canon can not naturally go beyond a tentative effort to supply a good text as it will be shown later under this very section that the difficulties about settling the spellings of some

1 Barnett, Ant. & Anu, Trans P 123

forms and expressions the extent of the reliability of the Mss. are not trivial. The text of Antagadadasao is based upon four Mss. and one printed edition [Āgamodaya Samiti Ed.] I received three Mss from Patan through the kind offices of Mahārāja Shri Punyavijayaji and one Ms from Bhāvanagar I have styled them as (A, B, C) [three Mss. of Patan] (D) [the Bhavanagar MS] (E) [Āgmodaya Samiti Ed] while noting the readings b the text. The palm-leaf Mss. of the Jain Canon written in the 13th century of Vikrama Era are available in the Mss collections of the strongholds of Jainism like Patan and Cambay But due to the want of sufficient time I have not been able to use them though they alone would have been the earliest Mss material, and therefore very useful. All Mss. that I have used are paper Mss. not earlier *than the 15th century of Vikrama Era. The* general features of the Mss. used are given below

**Ms A.** (Patan) belongs to the Mss. collection in possession of Shrimad Hemchandracharya Jain Sabha; box (Dābalā) No. I. Ms. No. 19 13½x5 in. It is a very beautiful Ms and has on its first page a painting in gold, blue and red colours of Kanha Vāsudeva with his eight queens before the saint Aritthanemi [Vide App. P. 75

Division. 5 Lesson 1 ]. As to the style of painting I may refer the reader to the publication of the Gujarati Translation of Nayadhammakaha by Pundit Bechardas Jivaraj Dosi where in the beginning the picture of Meha's harem is given in the very form and colours as those in the Ms. itself which belongs to the same group as our Ms. This Ms. does not belong to the group of B C. as the study of its readings cited below in our text will show. The Ms. contains 19 leaves. The colophon सपूर्णं सर्गं समाप्तं ॥ छ ॥ ग्रंथाग्रं ७८० ॥ छ ॥ शुभं भवतु ॥ छ ॥ कल्याणमस्तु ॥ छ ॥ is not any way informative.

Ms. B 10½×4½ in. Leaves 22 Lerubhai Vakil's Bhandar Patan Box No. 4 Ms. No. 18 seems to be the copy of C. looking to the readings and even similarities in faults with C. C. is certainly older than B. The colophon is like that of A. uninformative.

Ms. C 11¾×5½ in. Leaves 19 Lerubhai Vakil's Bhandar Box. 6 36 Patan. It has the colophon ग्रंथाग्रं ७९० । शुभं भवतु ॥ श्रीश्रमणसंघस्य ॥ कल्याणमस्तु । संवत् १६५४ वर्षे शाके १५१९ प्रवर्तमाने प्रतिपत्तिथौ चंद्रवारे मलिपुरे पं श्रीसुविहितशिरोमणि पूज्यमणिक्येशिष्यसाधुरत्नशिष्यपोपटीचंदमयसूत्समोक्षि । यादृशं पुस्तकं दृष्टा तादृशं लिखितं मया । यदि शुद्धमशुद्धं वा मम दोषो न दीयते ॥ १ ॥

Ms. D 10¼x5¼ in. Leaves 24 Box. 7 No 8 Seth Dosabhai Abhechand–Jaina Sangha Bhandara. The only Ms. with the com of समयदेव which I have used in preparing the text of the commentary of समयदेव together with the help of E edition The Ms is very clearly and legibly written with the upper and lower space of the leaf occupied by the Commentary while the middle portion by the text. It bears a colophon. संवत् १६६४ वर्षे पौषवदि सप्तम्यां बुधे महाराणाश्रीलगरे आचार्य श्री१श्रीमलजी प्रवर्तमाने धर्मराज्ये लिखिता वृत्ति अपिलेखाय स्वर्य पाचनार्थ ॥ शुभं भवतु कल्याणमस्तु ॥

As to the Mss of चतुःशरणप्रकरण:—

Ms A. 13¼x5 in. Leaves 5 Shrimad Hemachandracharya Jain Sabha Patan Box 1 No. 20 Of the same type with the Ms A. of संस्तारक It bears a picture on the leaf 1 (b) of King Seniya with his queens before Mahavira

Ms. B 10¼x4¼ in. Leaves 5. Lerubhai Vakil's Bhandār Patan Box 5 No 15 Colophon ग्रंथाग्रं २ ॥ पत्तने ॥ लेखक पाचसी लिखित ॥ प्रः । श्रीरस्तु ॥ At rare places the gloss on some words is written in Gujarati It belongs to the *group of* संस्तारक B.

Ms. C. 11¼x5¼ Leaves 5 Box. 6 No. 35. Lerubhai Vakil's collection Colophon. ग्रंथाग्रं १९९ लघु शुभं भवतु ॥ संवत् १५४७ वर्षे १ लिपी ॥ The

Ms. C belongs to अंतगड C written by the same hand the same year

Ms D 11 {x4} in. Leaves. 8 Seth Dosabhai Abhechand–Jain Sangha Bhavanagar Box 7 No. 5 with big margins on right and left sides of the leaf which with the space above and below the leaf are utilized for writing commentary This is the only Ms. containing अभयदेव's commentary At many places t contains Gujarati gloss which I have used in the Notes.

T add to Āgamo. [ E ] text I had also Barnett's text of this scripture in Roman letters which w th the readings of his Mss. I have used The readings of the Mss. of Barnett's text ha bee specified by writing like (A) (B) etc. brack ts as their readings may not be confounded w th those of my Mss.

As to the texts of both अंतगड and अणुत्त I hav put the words like वण्णओ, जाव etc. within squar brackets for the facil ty of the readers.

A o the spellings and the grammatical forms of the Mss few things ar ecessary indeed to be pointed out The instances of the form–उववाति which spelt the majority of Mss. as उववातिए or उववाति at a host of places. (See. Notes. P 88 ) ईरियासमिए is also written as इरियासमिए and even

Mss spell this expression most wrongly as अरियासमिय, रियासमिय etc (See. Text of अणु P 72 foot. note.14) of अब्भत्थिय and अज्झत्थिय it is most difficult to settle which is correct though अभयदेव's leaning seems to be towards अज्झत्थिय [=आध्यात्मिकः a rare use as meaning 'inner' ] ( See अभयदेव's Com P 90, also see Notes P 103) दुरुहइ and दुरूहइ (See. Notes P 101 See Text of अणु॰ P 6 foot-note. 3 ) झूसिय झोसिय, झुसिय–it is difficult to decide the original root in this case (See Notes P 107) पासाईय or पासादिय (See Notes P 99) etc These instances show what damage is done to the scriptures by time neglect and the inaccuracies of scribes.

I have not touched upon the question of य coming between two vowels (like य श्रुति) in the Mss. All the Mss. bear this trend. The vowels इ and उ often are found carelessly written as ए and ओ The oft-repeated long passages sometime lead a scribe to forget a link and fall into a mistake or mistakes.

अभयदेव is not helpful at all times to settle the texts in crucial cases though of course his commentaries are useful as they can give a clue to us of the condition of scriptural text in the 12th Cent. and thereabout. In the colophons of ma

ny scriptural texts अभयदेव has confessed how the difficulties of the textual interpretation were bewildering due to the obscurity of the text and the promiscuity of readings: e. g. कैवल्य वृत्ति [ P 106] यस्तत्तत्समर्थने विनयपेतिते शास्त्रे यदेव समयानुगम् समाप्तिका चित्त मोक्ष्यते । गम्भीरसुपैति सा तदपि यदि रम्यां कृताथवन्धनमहोयत्नं ननु विधीपतां सर्वैः ॥ ( colophon) अनुत्त वृत्ति [ P 113.] colophon. शास्त्रः कैवल्य मार्गतोज्ञ विदिता कैश्चित्तु पर्यायतः सुतार्थानुगतेः समुद्र मन्तो यज्ञातमायान्पदम् । वृत्ताकम् तकत् विशेषदेव बोधार्थाविधौ बोधितः, संशोध्य विविताधैर्विबुधतोपेक्षा यतो न क्षमा ॥ So also in the colophon of ज्ञाता० विमपि सुहद्वीक्षणमिह सुधीस्म्यर्थता, तदशमतिरियतो विविधवाचनातोऽपि यत् ॥ etc., प्रश्नव्या colophon अज्ञा वर्ज शास्त्रमिदं गम्भीरं प्रायोऽस्य कूटानि च पुस्तकानि । etc Thus though अभयदेव leads us much into the understanding of the text proper he is still a seeker for the right text and the right interpretation both of which w re not easy ven in his days.

E en n the days of अभयदेव certain misrea d ngs had already taken an established place as n ht adi gs e. g मयहा, मरिहा, मसहा ( See Notes सेतo P 100) which अभयदेव has tried to plain the Com. of भगवती. तेणं कालेणं and तेणं समयेणं (See Notes, P 97) both ha e been explai ed t be correct by अभयदेव in भगवती One who tud es the commentaries on the scriptures comes

across so many misreadings established in the text proper that a commentator must explain them any way

In the text of अंत० and अनु० , अभयदेव himself discusses the readings in the commentaries and himself points to the difficulties involved in the interpretation e. g. अंत० comm. P 49 where after citing two opinions he says: सर्वं तु बहुश्रुतगम्यं। also अंत comm P 101 the discussion of कम्मायपयोहिं and another reading कम्मायवयोहिं etc In अनु० too, there are many expressions which can be called obscure and even misread in the portion in which the penance-worn limbs of Dhanna are compared with various fruits and other objects. अभयदेव himself is not sure of the meanings he gives e.g see. हैमियपत्त काकजंघा etc. ( See, comm. P 109) In other Sūtras one comes across such cases very often

Thus the settling of the texts of the scriptures of Jain canon is not an easy task. The systematic edition of the Jain canon will only be possible if a band of scholars undertake to edit it by utilizing and sifting all available data historical lexical grammatical and doctrinal Some day " says Prof. Barnett[2] When the whole of

2 Barnett Ant. & Anu. Trans P ix

Jain scriptures will have been critically edited and their contents lexically tabulated together with their ancient glosses, they will throw many lights on the dark places of ancient and modern Indian languages and literature. If this hope is fulfilled then alone we shall have critical texts of the Jain Canon in a proper sense otherwise all the stray attempts to edit some scriptures here and there, will give only tentative texts.

§5. Another question that logically should engross our attention is the place which our scriptures called the eighth and the ninth scriptures occupy in the whole of the Jain Canon. Incidentally therewith the age of the present canon its history etc. are the other questions which require to be treated.

The data with reference to the above questions as found अंतगडदसाओ and अणुत्तरोववाइयदसाओ are as follows:—

(1) अंतग as well as अणु *presuppose previous* scriptures and the link of अंतग with the seventh scripture उवासगदसाओ[3] and that of अणुo with the eighth scripture अंत are achieved in the introductions of the respective works.

3. अंत १ १ १. अणु १ १२. १. ५

(2) Strangely enough the heroes of the eighth and the ninth scriptures are described as एगारसंगी[4] and बारसंगी[5]–a sound case of anachronism. Moreover the mention of चोद्दस पुव्वा[6] is also found. Profuse references are given in both these Sūtras, of पण्णत्ती[7] [वियाहपण्णत्ति or भगवती the Fifth Scripture], of णायाधम्मकहा[8] [The Sixth scripture] and even the heroes of the stories in the aforesaid scriptures–महब्बल, सेलगसेट्ठ, गंदक गोयम खंदयग, जमालि and थावच्चापुत्त[9]

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4 अंत पृ ३५ प.१ पृ ५३ पं ११ अणु पृ ६५. पं १४ etc.

5 अंत पृ २४ पं ११ etc.

6 अंत पृ ७ पं ११ पृ २१ प. ११ etc.

7 अंत पृ. ३४ पं. ११

8 अंत पृ ६४ प १४ अणु पृ. ८४ १७ here it may be noted that though the name of this scripture occurs at the end presuppose their existence as will be seen from the heroes of both these Sūtras often referred to in the texts of अंत and अणु. (See foot-not. 9

9 महब्बलअंत पृ. ३ पं १६. सेलगसेट्ठअणु पृ १ पं. ११ गंदकअंत पृ. ४ पं १६ खंदय-पृ. ६६ प. १६ जमालि-अंत पृ. ३४ पं. ११ थावच्चापुत्त पृ. ५३ प. ८ थावच्चापुत्तअणु पृ ७२. पं ५ थावच्चापुत्तअणु पृ. ७१ पं. ७

(3) What is therefore the quantum of the whole Jain Canon ? When it came about to be in its present form! How (1) and (2) are be explained !

The present Jain canon blongs to the Svetā baras alone, but it is indeed proclaimed by the Digambaras as late and worthless. It consists of [ I 11 अंगसूत्र II 12 उपांगसूत्र III 10 प्रकीर्णसूत्र IV 6 छेदसूत्र V 1 नन्दिसूत्र 2 अनुयोगद्वार VI 4 मूलसूत्र ] 45 works in all नंदी and अनु are the eighth and the ninth अंगसूत्र The oldest canonical works 14 पूर्व however are now lost, along with the 12th अंगसूत्र called दिट्ठिवाय. The traditional record that is given for this loss is found in Hemachandra's परिशिष्ट पर्व canto 8 verse 103 Canto 8, verse 35–58

Mahavira died in 467 B C Mahavira of course handed down the Purvas to all his eleven

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The two references should be noted: (1) [illegible] also found in [illegible] ([illegible]) (2) (१) [illegible] [[illegible]] [illegible] [illegible] i e. following [illegible] [illegible] [illegible] [ [illegible] ] [illegible]. Thus it is possible that our texts of नंदी & अनु presuppose also [illegible]

10 Charpentier Uttarajjhyana, Intro, P 9-10

disciples It must be here remembered that the historicity of Pars'va the twenty-third Tirthankara is an acknowledged fact and that Jainism in its old form with fourteen Pūrvas was taught by Mahāvīra who reformed and disciplined it and made his personality deeply felt upon the further course of its development. It is from these Pūrvas that Gosala Mankhaliputta the leader of Ājivakas Jamali[11] the son-in-law of Mahavira and the propounder of a new sect, drew their inspiration The Jain community rejuvenated by Mahavira lives on till now while the sects of the latter teachers seem to have vanished soon after their propounders passed away It was an era when establishing of religious sects formulation of religious doctrines efforts of the religious teachers to gather under their doctrinal fold a number of followers seem to be the fashion of the day as politics or economics is now This

11 Indian Antiquary xi. P 245-246 Extracts from the Historical Records of the Jainas by Johannes Klatt. According to उत्तराध्ययनवृत्ती noted by him जमालि was the first schism-maker in the Jain church (Vira 15) गोसाल is well-known See. Notes उवा P 238 onwards (P L. Vaidya) where he has given all materials following Hoernle and others.

fact is amply borne out by the scriptures of Buddhism and Jainism Upanisads [12] Mahābhārata and the contemporary literature.

To come to the subject proper we do not know how the Pūrvas were taught by Mahāvīra how they were handed down and what was in fact the condition of Jain Siddhānta in these days. But looking to the nature of scriptures of the Jain canon as we have now the Angas were formulated by the disciples of Mahāvīra by putting in order important matters legendary and doctrinal from the Pūrvas the religious sermons of Mahāvīra and the stories of the distinguished disciples whom Mahāvīra initiated into the order [13] Thus 12 Angas seem to have been formulated with Ditthivāya as the 12th which being full of philosophic discussions and more difficult and abstruse than other Angas seems

12 Upnisads especially earlier Brihadaranyaka shows the existence of many heretical and non-heretical teachers I S'vetas'vatara Upnisad I २ कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्यम् । संयोग एषां न तु आत्मभावादात्मा सुखदुःखहेतोः ॥

13 In fact the analysis of its materials which will be given later on will confirm this.

to be neglected.[14] With the formulation of the Angas the study of Pūrvas seems to have fallen in disuse and the study of Angas gained more importance as these works not only contained the quintessence of Purvas but were comparatively easy and had much to do with the reformed Jainism as was preached by Mahāvīra. Thus the study of Pūrvas was made by only the pontiffs or at times very prominent Elders of the Jain Church. Thus after the death of Mahavira we come to the sixth pontiff of the Jain Church Sambhutivijaya[15] and his younger colleague the famous Bhadrabahu [ Vira 156-311 B C Vira

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14 Charpentier- Uttara, Intro P 18 21 23 etc. where the views about the loss of दिट्ठिवाय and चोद्दस पुव्व are mentioned.

15 Certain authorities go to show that संभूतिविजय and भद्रबाहु both were pontiffs at one and the same time. I A Vol. xi. Klatt पट्टावली of तपागच्छ । उभावपि पट्टधरौ । but this can not be called certain. One can very well imagine a rivalry between the eldest disciple संभूतिविजय becoming the pontiff by right and the younger disciple भद्रबाहु more brilliant so much so that स्थूलभद्र the pontiff after संभूतिविजय had to go to him to learn पुव्व. For the traditional dates mentioned I have relied upon पट्टावली in main.

170=297 B C respectively the dates of the death of these two] Both of them were the disciples of Yas'obhadra after whose death as the eldest disciple Sambhutavijaya became the pontiff of the Jain Church. Within a year or so about the death of Sambhūtijaya Candragupta Maurya came on the throne of Magadha (Vira 155/156=B C 311/312) according to Jain chroniclers. After Sambhūtavijaya, Sthūlabhadra became the head of the church, though Bhadrabahu at once the most eminent and learned wielded more influence and prestige in the Jain community As the legend bears out (See आवश्यकचूर्णि तित्थोगाली पयन्ना हेमचंद्र परिशिष्टपर्व सर्ग. ८ श्लो १९३ and सर्ग ९ श्लो. ५५-५८) in the time of Sthūlabhadra a famine lasting for twelve years raged in the country of Magadha. One section of Jain community with Bhadrabahu at the head thought that they would not be able to follow up their master's teachings with rigidity in those hard days and they went to the southern part of India. During these days of disorder the scriptu es were neglected and were partially forgotten. When better times arrived, the council was convoked at Pataliputra at about 300 B C where with great efforts eleven Angas were stitched up while the twelfth could not be recovered as only Bhadrabahu knew t. The same was also according to this legend the case with

fourteen Pūrvas which also only Bhadrabahu knew [16] He seems to have retired at the time of this council to Nepal to undertake the Mahāpranavrata. Sthulabhadra then went to him to learn Purvas He learned ten Pūrvas properly but of the last four he learnt only the text and not the interpretation [17] He is regarded the last who knew anything about 14 Purvas Then we come to Vajra, the thirteenth pontiff (Vira 496–584=A C 29–A. C 117) who is reported to know 10 Pūrvas.[18] Vajra as the tradition goes learnt the Ditthivaya from Bhadragupta at Ujjain. Of course it becomes clear from this tradition that the study of दिट्ठिवाय was most rare and that the Anga itself must be very difficult to understand In the times of pontiff Skandila (301–314 A C pontiffship) there came a famine of 12 years and the scriptures again suffered a great deal. At that time he called a council at Mathura and

16 See हेमचन्द्र । परिशिष्टपर्व । सर्ग ९ । श्लो ५५-५८ ।
See Charpentier uttar Intro P 14 also foot not 3 on the same page See [illegible] by [illegible] P.94ff.

17 See चूर्णी of आवश्यक. [illegible]

18 See चूर्णी of आवश्यक–[illegible] ।

gain brought into order the scriptural texts.[19] Lastly the Council of Valabhi met under Devardhi-gani Ks'amas ramana (Vira 980=A. C. 51[?]) and the Jain Canon was written down in book from.[20]

At that time the Purvas and the 12th Anga Ditthivaya must have been forgotten as a whole though scrappy information or passages of the same

19 See, [illegible]; and the begining of the [illegible] of [illegible] For the age of Skandila See, [illegible] ibid. P 106

20 [illegible] of [illegible] (The passage is quoted by Pundit Bechardas: [illegible] P 16 where he discusses the question of [illegible] of Scriptures very ably ): [illegible] ( १ ) [illegible] +++ [illegible] ।

The council of Valabhi was held under th protection of Dhruvasen I of Valabhi who succeeded to the throne 526 A. D See, Charpentiers ibid P 16

might be available in those days[21] The linking of one scripture with another in a rigid form the addition of artifical descriptions, the references and cross-references of scriptures within the body of their texts the memorial verses in the beginning of every division of the scriptures and the highly mechanical way of narrating stories—are later developments when the scriptural texts were rigidly fixed.

Another question of the anachronistic reference of heroes being बारसंगी and एक्कारसंगी requires to be answered here. Personally I think that this mention merely formed a part in the statement of the mechanical conclusion Moreover the antiquity of the twelve scriptures which the Jains felt about their compositions at the later date would have made such references less poignant as anachronisms. Moreover it is astonishing that even the highly rigorous disciples of Mahāvira could dispense with the study of the twelfth scripture—of course Ditthi vaya. It gives us a reason therefore to conclude that the twelfth scripture was considered prover bially comprehensible to only very few and that the seeds of its neglect were sown very early

21 In नंदिसुत्त the list of the names of 14 पुव्वे given. See Charpentier P 12.

अभयदेव in his commentary on भगवती[22] has already anticipated objection of anachronism which of course he answers as follows in his orthodox way—

एतच्चास्त्रसम्पाद भविष्यदर्थ इति। इह कश्चिदाह—'अन्यत्रैव स्कन्दकचरितात्प्रागेवैकादशाङ्गनिष्पत्तिरवसीयते, पञ्चमाङ्गान्तर्भूतं च स्कन्दकचरितमिदमुपलभ्यत इति कथं न विरोधः'। उच्यते श्रीमन्महावीरतीर्थे किल नव वाचनाः, तत्र च सर्ववाचनासु स्कन्दकचरितात् पूर्वकाले ये स्कन्दकचरिताभिधेया भावास्ते चरितान्तरद्वारेण प्रज्ञाप्यन्ते स्कन्दकचरितोत्पत्तौ च सुधर्मस्वामिना जम्बूनामानं स्वशिष्यमङ्गीकृत्याधिकृतवाचनायामस्यां स्कन्दकचरितमेवाश्रित्य तदर्थप्ररूपणा कृतेति न विरोधः अथवा सातिशयित्वाद् गणधराणामनागतकालभाविचरितनिबन्धनमदुष्टमिति भाविशिष्यसन्तानापेक्षयातीतकालनिर्देशोऽपि न दुष्ट इति।

The explanation thus given by अभयदेव needs no comment as no body with any vestige of historical sense would accept it. In our scripture अंत ३ वग ३ १३, the historic sense is flagrantly thrown to winds when सारण, the son of वसुदेव and धारिणी who became the disciple of Ariṣṭha-nemi the twenty-second Tīrthaṅkara is described as बारसंगी. These anachronisms can not be explained historically unless we explain in the way I have done.

Coming back again to the legend of the

22 भगवती Com. of अभयदेव on II. 1. leaf 124

-damage to the scriptures due to famines it may be stated that though this at all times and alone be not the cause it can not be controverted however that Jainism from the days of its founder Mahavira himself suffered from internal dissensions schisms and rival doctrines. The divisions of the Jainism into S'vetambaras and Digambaras (79 or 82 A. D)[23] finally dealt a fatal blow to the being of scriptures.

Thus the scriptures that we have have much of the old material incorporated in them but during the vicissitudes they passed through they suffered much in regard to language and also texts. The Jain Canon as we have it to-day has not suffered much after its formulation by Devardhi-ganin Of Course we come across in the commentary of S'ilanka on सुयगड II 2 2 नागार्जुनीयास्तु पठन्ति । that there existed also a redaction of the school of Nagārjuna a contemporary of Skandila,[24] which had its own recension of the scriptures. However one may surmise the text of Devardhi-ganin accepted as an offical text of S'vetambaras led all the former texts into disuse and oblivion.

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23 See Charpenti r P 15

24. See Charpentier P 52-53 See [illegible] P 116 foot-note where he gives all ref. of नागार्जुन in Comm.

We then come in this history to the commentaries. The old Niryuktis attributed to Bhadrabahu are the oldest available, but the perusal of the same leads one to believe that there existed a considerable activity to comment upon the Scriptures even before the composition of Niryuktis. Then we come to चूर्णि, the language, handling and the materials of which lead us to believe them to be the compositions of 6th to th century A. C. Afterwards comes the age of Haribhadrasūri Yakinīsūnu, then of S'īlanka and then अभयदेव who flourished in the first part of the 12th century of the Vikrama era. It may also be stated that in the days of these commentators many points lexical and etymological had become obscure.

§ 4 The language of the Jain Canon is called Ardhamagadhi. In the scriptures the statements to this effect are found. In Samavāya, Bhagavat Ovavaia and Pannavana[25] the

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25 समवायांग 34 ([illegible] Ed. P 60) [illegible] [illegible] [illegible] भासाए [illegible] । [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] । For the oth passages भगवती V iv leaf 231 ओव §56 पन्नवणा ([illegible] Ed.) leaf 56 All these quotations are given by L B Gandhi Intro of [illegible] P 84ff.

mentions are clearly found to the effect that Mahāvira preached the doctrine in Addhamāgahi dialect. Admitting on these authorities that the language of the Jain Canon is a dialect called Ardha-magadhi the questions naturally arise as to why it came to possess this peculiar name why it does not conform to Magadhi proper which was the prevalent dialect of the country where Mahavira taught his doctrine and what are then its distinguishing characteristics.

The characteristics of Magadhi have been described by Hem. VIII. iv 287–302. The main characteristics that stand out foremost are (1) The nom. sing ए Magadhi ओ in Mahārastri (2) The Change of र to ल and स to श in variably in cotrast to Maharastri where र and स both are preserved (3) Hemcandra prescribes that all prescriptions excepting those given by him are to be followed according to शौरसेनी (Hem. VIII. IV 302.)

The earliest literary evidence (200 B C) of the existence of Magadhi is the inscription of Jogimar Cave [26] The language of this inscri

26. As quoted by S K. Chatterji 'The origin and development of Bengali language P 59 Intro: सुतनुक नाम देवदसिक्यी तं कमयिथ बलनसेये देवदिने नाम लुपदखे ।

prion betrays all the characteristics of Magadhl. Certain very meagre numismatic evidence is shown of the use of Magadhl on coins.[27] Thus the Magadhl dialect flourished in the Far East i. e. n the country round Rayagiha and Gayā. In poin of the use of corrupt language the Easter ners or Pracyas have been much denounced in Vedic literature.[28] Thus the tendency of the Pracyas for the use of their own dialect was well-known. Mahavira and Buddha preached th r loctrines in a language if not this very much akin to this as they wanted to make it popular and easily comprehensible to a large mas of peopl who flocked round their standards.

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27 Ibid Chatterji Intro. P 59 foot-note 1 The other evidences of the use of Maghdhi as found n Sanskrit dramas are later and hence mo ed.

28 Ibid. Chatterji Intro P 45 § 37 also read § 38 § 39 of the same work. They are format of th history of the eastern dialects the ancient t mes before Christ.

29 See, foot-note 24 the quotation of [illegible] also g [illegible] of [illegible] ( P 5 ) [illegible] [illegible] [illegible] । [illegible] [illegible] [illegible] [illegible] । tc.

According to the tradition again Gautama Buddha taught in Magadhi the Buddhist canon however is in Pāli. The scriptural tradition of Jainas says that Mahāvira taught in Ardhamāgadhi. But however it must be noted that the tradition can be said only to date the fifth century A. C and not before. It is however certain they flourished almost contemporaneously and preached in the same part of the country And there is all the presumption that they preached in the same dialect of the country Moreover looking to the Eastern Asokan Inscriptions there is found the definite leaning to the change of र् to ल् e. g. रज्जु–लज्जु, राजा–लाजा and nom. Sing form ए. र् to ल्[30] tendency is not at all promiscuous in our Ardhamagadhi. Thus in the country of Mahāvira there is thus the evidence that Ardhamagadhi as we have in the Scriptures was not used. In the southern Asokan Inscriptions we find ल् and र् together with Magadhan ए.[31] Thus it becomes certain that Ardhamagadhi is a dialect of mixed influen

30-31 See the opinion of Pischel quoted in the introduction P vi-vii by A. C. Woolner in the Ardha-Māgadhi Dictionary of Ratnachandraji Vol. I.

ces that is of Eastern Magadhl, South-western Maharastri and western adjoining S'auraseni.[32]

Two hypotheses can be laid down for the question why Ardhamagadhl came to bear such characteristics—

(A) That Mahavira deliberately preached in the mixed dialect with a view that such a dialect would gain wider audience for his creed.

(B) Another hypothesis that the language during the calamitous vicissitudes of the Jain canon suffered much linguistically before it was taken down to writing.

It m y be noted however that the activities of Maha ra were confined to the country of Bihar and t the most to the western extremity of Benaras Th s there was no ground for him t dopt del berately the mixed dialect for his teach n s Hence the first hypothesis is of little al e. Th second hypothesis has more evidence to back t. That is as under–

( ) As we saw in § 3 the attempt was mad to emould and give proper shape and rm to the Jain Canon at the councils of l a aliputra and particularly in the Western l k Mathura and Vallabhi. It is well–

32 H m. VIII. iv 302. शेषं शौरसेनीवत् ।

known that on account of schisms calamities and the general habit to remember it orally at the time of every council the mutilated canon was required to be put in proper order

(ii) The last two redactions of the Jain Canon took place particularly in the provinces where Sauraseni and Maharastri were prevalent.

(iii) Among Jainas in the west from a very early time the Maharastri was a favourite dialect as is evidenced from the works like चूर्णि on the scriptures वसुदेवहिंडि of समरास etc

(iv) In the scriptures themselves the nom. sing ओ[33] in manifestly later parts and even very rarely ऊण[34] in the absolutive is found. Thus all along the Maharastri influence did operate constantly upon the Jain Canon

(v) The influence of Maharastri is so much

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33 See Barnett, Ant & Anu Trans. P 123 " An attempt has been made to discriminate between the older and later Prakrit of the text. As is apparent the narratives which are abbreviated by the use of वण्ण and जाव often show Nom. in ओ as do also the colophons of several sections whereas the full text regularly has the older nom in ए.

34 See. Ant. Text, P 12 l. 23.

upon the language of the Canon that though Hemcandra's Ārṣa language[35] which he does call Ardhamagadhi[36] does not find the separate treatment as such in his grammar Abhayadeva has in more than one place admitted that Ardhamagadhi though it has some peculiarties of Magadhi has not all of them.[37] As to the Sauraseni influence, if at all it can be called influence, it is the the less drastic vocalization of the consonants than that found in Maharastri.

With all these however it does possess certain characteristics of its own which remind us of its antiquity and differentiate it from Maharastri.[38]

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35 Hem. VIII. I. 3.

36 Hem. VIII. iv 287

37 अभयदेव on भगवती V 4, leaf 231 मागधभाषा-लक्षणं किंचित् किंचिच्च प्राकृतभाषालक्षणं यस्यामस्ति सा 'अर्धे मागध्या' इति व्युत्पत्त्या अर्धमागधी। On समवाय अभयदेव says अर्धमागधी भा ... सि प्राकृतादि शब्दं भाषाविशेषणं तये च मागधी भाषा (रसोर्लशौ) मागध्याम्' इत्यादि यन्मागधी ... लक्षणं तेनापरिपूर्णा-प्राकृतभाषा अर्धमागधी इति वचनात्। See. Intro. P 87 अपभ्रंशकाव्यत्रयी by L. B. Gandhi (G. O. S. Baroda) where all the passages bearing on Ardha-Magadhi have been quoted in full- also see Pischel's Grammatik, Einl § 16-§ 17

38 The differentiating characteristics have

Ardhamāgadhi has been mentioned by Bharata[39] and Markandeya[40] as a separate dialect to be used by low characters in the drama but they represent later tradition The fragments of the Buddhist plays found from the Central Asia and ascribed to As vaghosa have been edited by Prof Luders who says that they possess some passages of Old Ardha-māgadhi[41] It is all possible that As vaghosa might have used a dialect of hybrid character but that does not affect the main issues raised by the language of the Jain Canon.

§ 5 The contents of Antagada-Dasāo are given in the sūtra 27 Ant. Text, P 64 l. 8-14 The whole scripture is divided into six divisions or Vaggas. If we look sharply at the contents

been treated in full in पाइअसद्दमहण्णवो of Pundit Hargovinddas, Intro P 30-31 For want of space these things are not given in full here.

39 Bharat Natya. S XVII. 48 50 मागध्यवन्तिजा प्राच्या शौरसेन्यर्धमागधी । बाह्लीका दाक्षिणात्या च सप्त भाषा प्रकीर्तिता ॥ चेटानां राजपुत्राणां श्रेष्ठिनां चार्धमागधी ।

40 प्रा of स. मार्कण्डेय शौरसेन्या अदूरत्वादियमेवार्धमागधी ।

41 See. Intro. (Ardha-magadhi Dictionary of Ratnachandraji) by Prof. Woolner P vi

we shall find three strata in the formation of this scripture which are.–

I Vagga 1 — Vagga 5–Semi-legendary stories of the heroes related to Kanh Vasudeva in fact of the Dasāras of Bāravai.

The Presiding Saint–Aritthanemi, the twent-second Tirthankara.

II Vagga 6 and Vagga 7–The stories of the disciples of Mahāvira himself

The Presiding Saint–Mahavira the twenty fourth Tirthankara.

III Vagga 8 – f rely orthodox theological details f 10 penances, which are pegged on the names of the ten wives of King Seniya.

The Presiding Saint–Mahavira

Each of the strata remains independent c and loosely joined with the other The firs stratum represe ts the pre-Mahāvira stories and shares in common with the legends of Krisn prevalent also among the Hindus–as especiall represented in Harivamsa' the other two strat represent the stories of the disciples of Mahavira Especially the seventh and the eighth Vagga

are taken up by the narratives of the queens of Seniya who entered the order under the influence of the teachings of Mahāvīra. The seventh Vagga is only the enumeration of the thirteen queen of Seniya and their stories are to be repeated mutatis mutandis with the story of Paumavai.

Only the sixth Vagga is important in so far as it sheds a good deal of light on the development of a short story in India. There are two stories in fact in this Vagga, the story of Māligara Ajjunaya and the story of Prince Aimutta. The story of Mālagāra Ajjunaya represents the type of the romantic stories of Brihat-kathā which were much in vogue in those days. The story of Prince Aimutta is a riddle-story: the seed of the story so to speak, is implanted in a riddle; जे सेय आयाणिह ते सेय न आयाणिह । जे सेय न आयाणिह ते सेय आयाणिह ।[42] The last and eighth Vagga is occupied merely with the description 10 penances.

In the first stratum of Ant., the story of Gaya-sukumāla is at once tragic and appealing. To quote Barnett [43] "To me there seems to be an infinite pathos in these gloomy stories of the

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42. See Ant. Text. P 49 l 23-25

43 Barnett Ant. & Anu. Trans Intro P vi

we shall find three strata in the formation of this scripture which are,-

I Vagga 1 — Vagga 5.-Semi-legendary stories of the heroes related to Kanha Vasudeva in fact of the Dasārus of Baravai

The Presiding Saint.-Aritthanemi, the twenty-second Tirthankara.

II Vagga 6. and Vagga 7:-The stories of *the disciples of Mahāvīra* himself,

The Presiding Saint:-Mahavira the twenty fourth Tirthankara.

III Vagga 8 - lerely orthodox theological details of 10 penances, which are pegged on the names of the ten wives of King Seniya.

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42. See Ant. Text, P 49-1, 23-2.

43. Barnett Ant. & Anu T...

gentle souls who have cut short the fitful fever of their life in a ghastly parody of the hope of a blessed resurrection This applies aptly to the story of Gayasukumala. Another important feature of this stratum is the prediction by the Saint Ariṭṭhanemi of the destruction of Baravai and the death of Ka ha Vasudeva.

The contents of Anuttarovavāia Dasao are given in Sūtra 7 i, e at the end of the work. P 84 Text. The interest of this small scripture consists only in the story of Dhanna. As a story it has hardly any value but to a student of the language, it gives much lexical information.

Otherwise both the scriptures for the most part contain merely a dreary list of legendary devotees who to catch the Holy Grail beyond renounced their lives entered the ascetic-order of Nigganthas and gave up this mortal coil by starvation

§6 As regards the style and structure it may be remarked that both of them are mechanical On of the most curious features of the Jain scriptures is the mechanical character of thei verbal tructure A vast number of phrases sentences the whol periods recur again and again with mathematical regularity but instead of being written out in full they are usually abbreviated,

the first and the last words only given with the word जाव [until] to denote the intermediate words and often even thus stenogrophic symbol is left out."[44] I have put [जाव], and [o] where the Mss. do not care to put जाव within square brackets to draw immediate attention of the reader I have given these passages in full in some cases and in other cases only references in the Appendix II at the end of the work. In this matter of repetitions the Jain scriptures stand a very good comparision with the Buddhist scriptures. There such recurring passages are expressed by the word पेय्याल. In regard to the introduction of the episode the style of the Jain scriptures very much resembles that of the Buddhist scriptures. The loose constuctions the want of economy in expressions are other features which are shared in common by both Jain and Buddhist scriptures. In fact this appears to be the mode of theological style in the ancient days Brahmanas and Upnişads also are remarkably at many places loose in style wanting in compactness full of dreary repetitions. Prof. Keith drew attention to the resemblance of Buddhistic scriptural prose and Brahmanical prose. [45] In regard to the

44 Barnett Ibid. P ix.

45. Keith Aitareya Āranyaka. Intro his

looseness of style the discarding of the use of pronouns I would like to cite an examples—

तए णं से मोग्गरपाणी जक्खे सुदंसणं समणोवासयं सव्वओ समंताओ परिघोलेमाणे परिघोलेमाणे जाहे नो चेव णं संचाएइ तेयसा समभिपडित्तए, ताहे सुदंसणस्स समणोवासयस्स पुरओ सपक्खिं सपडिदिसिं ठिच्चा सुदंसणं समणोवासयं अणिमिसाए दिट्ठीए सुचिरं निरिक्खइ ।[46]

Here सुदंसण is mentioned thrice where looking to the previous context only the use of a pronoun would have been sufficent to achieve brevity The repetition of synonymous expressions-at times almost a volley of them, is a feature which one often comes across in the Sūtras. [47] The

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remark on style t the end of the section on tyle h draw the resemblance of Brahmana and Buddhist scriptural style.

46 A t. Text, P 42 l. 7-13. A wary reader will find a lot of such examples in the text p es t g looseness of style.

4 For xample [illegible] (अंत पृ. ११ पं ११) [illegible] (अंत पृ. १८ पं १९) [illegible] (अंत पृ. २ पं १) [illegible] (अंत पृ ११ पं १) [illegible] (अंत पृ. ११ पं १५) etc. Also [illegible] etc. (अंत पृ. ४५ पं ४) [illegible] etc. (अंत पृ. १२ पं १५) etc. are few ill ations

descriptive part containing long compounds[48] and generally the descriptive passages such as those of a garden a temple etc. are later additions in imitation of the prevalent ornate style of long compounds and luxurious descriptions which was considered of literary prestige in those days. There are proofs to show that this ornate style enjoyed a good prestige in the beginning of the Christian era.[49]

The work of editing these two scriptures was required to be finished within a very limited time. And the difficulties of concording the Mss. readings and settling the text out them when even the best Mss. are full of distortions and misreadings, are enormous and only known to those who work in this field.[50] Interpretative difficulties are also not less as I have shown in § 2 of this introduction. With these difficulties already before me, the peculiar stress of hurry and the

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48 See Appendix II समवसरणविवरण। also see अंग पृ. १९ पं. ३-५ पं १३-१४ etc

49 The historical evidences in point are:Girnara Inscriptions of Rudradaman (2nd cent. A.C) Nasik Inscription (Prakrit) Kharavel Inscription etc; all these belong to the period within the first five centuries of the Christain era.

50 Branetti Ant. & Ann. Trans Int. P xi.

# ॥ अन्तगडदसाओ ॥

## [ पढमो वग्गो ]

तेणं कालेणं तेणं समएणं चंपा नामं नयरी[1]। पुण्णभद्दे चेइए वणसंडे[2]। [वण्णओ]। तेणं कालेणं तेणं समएणं अज्जसुहम्मे समोसरिए[3]। परिसा निग्गया[4]। [जाव] पडिगया। तेणं कालेणं तेणं समएणं अज्जसुहम्मस्स अंतेवासी अज्जजंबू [जाव] पज्जुवासइ। एवं वयासी[5] ॥

'जइ[6] णं भंते ! समणेणं आदिकरेणं[7] [जाव] संपत्तेणं सत्तमस्स अंगस्स उवासगदसाणं अयमट्ठे पण्णत्ते[8] अट्ठमस्स णं भंते ! अंगस्स अंतगडदसाणं समणेणं [जाव] संपत्तेणं के अट्ठे पण्णत्ते[9] ॥"

'एवं खलु जंबू ! समणेणं [जाव] संपत्तेणं अट्ठमस्स अंगस्स अंतगडदसाणं अट्ठ वग्गा पण्णत्ता ॥"

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1 A नयरी BCE नगरी D 2 b does not contain वणसंडे all others do. 3 All Mss contain समोसरिते. 4. All Mss निग्गता except D निग्गया so also in the case of पडिगया 5 All Mss. वयासि except D वयासि 6 All जति. 7 All Ms contain आदिकरेण though आइगरेणं *more in keeping with the language* 8 Hesitation at various places even in the same Ms between पण्णत्ते and पन्नत्ते.

inadequacies of press-conditions are the factors also to be counted. The misprints therefore have crept in the text and they are gathered up in the separate errata which I request the reader to use before beginning the text.

I take opportunity here to thank Mahārāja Shri Punyavijayji and the Bhāvnagar Jain Sabhā who arranged for the Mss. and also the publishers of this work who all along helped me in supplying almost all the works of reference.

Besides my acknowledgements are due to Prof. Barnett whose invaluabl translation of both these scriptures has been of much use to me particularly in the expressions of the translation

॥ अंतगडदसाओ ॥

# ॥ अन्तगडदसाओ ॥

## [ पढमो वग्गो ]

तेणं कालेणं तेणं समएणं चंपा नामं नयरी[1]। पुण्णभद्दे चेइए वण्णओ[2]। [वण्णओ]। तेणं कालेणं तेणं समएणं अज्जसुहम्मे समोसरिए[3]। परिसा निग्गया[4]। [जाव] पडिगया। तेणं कालेणं तेणं समएणं अज्जसुहम्मस्स अंतेवासी अज्जजंबू [जाव] पज्जुवासइ। एवं वयासी[5]॥

जइ[6] णं भंते! समणेणं आदिकरेणं[7] [जाव] संपत्तेणं सत्तमस्स अंगस्स उवासगदसाणं अयमट्ठे पण्णत्ते[8] अट्ठमस्स णं भंते! अंगस्स अंतगडदसाणं समणेणं [जाव] संपत्तेणं के अट्ठे पण्णत्ते?॥"

'एवं खलु जंबू! समणेणं [जाव] संपत्तेणं अट्ठमस्स अंगस्स अंतगडदसाणं अट्ठ वग्गा पण्णत्ता॥"

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1 A नयरी BCE नगरी D 2. E does not contain वण्णओ all others do. 3 All Mss. contain समोसरिते. 4. All Mss निग्गता except D निग्गया so also in the case of पडिगया 5 All Mss वयासि except D वयासी. 6 All जति. 7 All Ms contain आइगरेणं though आदिगरेणं more in keeping with the language 8 Hesitation at various places even in the same Ms between पण्णत्ते and पन्नत्ते

"जइ णं भंते ! समणेणं [जाव] संपत्तेणं अट्ठमस्स अंगस्स अंतगडदसाणं अट्ठ वग्गा पण्णत्ता, पढमस्स णं भंते ! वग्गस्स अंतगडदसाणं समणेणं [जाव] संपत्तेणं कइ अज्झयणा पण्णत्ता ?॥

एवं खलु जंबू ! समणेणं [जाव] संपत्तेणं अट्ठमस्स अंगस्स अंतगडदसाणं पढमस्स वग्गस्स दस अज्झयणा पण्णत्ता। तं जहा

गोयमसमुद्दसागरगंभीरे चेव होइ थिमिए य
अयले कंपिल्ले खलु अक्खोभपसेणइविण्हू" ॥"

जइ णं भंते समणेणं [जाव] संपत्तेणं अट्ठमस्स अंगस्स अंतगडदसाणं पढमस्स वग्गस्स दस अज्झयणा पण्णत्ता पढमस्स णं भंते ! अज्झयणस्स अंतगडदसाणं समणेणं [जाव] संपत्तेणं के अट्ठे पण्णत्ते ?॥"

एवं खलु जंबू तेणं कालेणं तेणं समएणं बारवई नामं

वासुदेवे राया परिवसइ । [ महया० रायवण्णओ ] । से णं तत्थ समुद्दविजयपामोक्खाणं दसण्हं[12] दसाराणं, बलदेवपामोक्खाणं पंचण्हं महावीराणं, पज्जुण्णपामोक्खाणं अद्धुट्ठाणं कुमारकोडीणं, संबपामोक्खाणं सट्ठीए दुद्दंतसाहस्सीणं, महसेणपामोक्खाणं छप्पण्णाए बलवग्ग[13]साहस्सीणं, वीरसेणपामोक्खाणं एगवीसाए वीरसाहस्सीणं, उग्गसेणपामोक्खाणं सोलसण्हं रायसाहस्सीणं, रुप्पिणीपामोक्खाणं सोलसण्हं देवीसाहस्सीणं, अणंगसेणापामोक्खाणं अणेगाणं गणियासाहस्सीणं, अन्नेसिं च बहूणं, ईसर [जाव] सत्थवाहाणं बारवईए नयरीए अद्धभरहस्स य समत्तस्स[14] आहेवच्चं [ जाव ] विहरइ । तत्थ णं बारवईए नयरीए अंधगवण्ही[15] नामं राया परिवसइ [ महया० रायवण्णओ ] । तस्स णं अंधगवण्हिस्स रण्णो धारिणी नामं देवी होत्था [ वण्णओ ] । तए णं सा धारिणी देवी अन्नया कयाइं तंसि तारिसगंसि सयणिज्जंसि [ जहा महब्बले

सुमिणदंसणकहणा जम्मं बालत्तणं कलाओ य
जोव्वणपाणिग्गहणं कन्ना[16] पासायभोगा य ॥ ]

नवरं गोयमो नामेणं । अट्ठण्हं रायवरकन्नाणं एगदिवसेणं पाणिं गेण्हावेंति । अट्ठट्ठओ दाओ । तेणं कालेणं तेणं समएणं अरहा अरिट्ठनेमी आइगरे [ जाव ] विहरइ । चउ

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12. BC पमुक्खाणं all through AD hesitate पामोक्खाणं–पमुक्खाणं e. g. बलदेवपमुक्खाणं E All along पामोक्खाणं 13. E only बलवग्ग. 14 ABC समेत्तस्स D समत्तस्स E समत्तस्स. 15 hesitation bet वण्ही वही विण्हु 16 E कन्ना probably the misreading.

पिया देवा आगया। कण्हे वि णिग्गए। तए णं तस्स गोयमस्स कुमारस्स । जहा मेहे तहा णिग्गए। धम्मं सोच्चा जं नवरं देवाणुप्पिया! अम्मापियरो आपुच्छामि। देवाणुप्पिया णं०। एवं जहा मेहे [जाव] अणगारे जाए इरिया-समिए [जाव] इणमेव णिग्गंथं पावयणं पुरओ काउं विहरइ। तए णं से गोयमे अण्णया कयाइ अरहओ अरिट्ठणेमिस्स तहारूवाणं थेराणं अंतिए सामाइयमाइयाइं एक्कारस अंगाइं अहिज्जेइ। अहिज्जित्ता बहूहिं चउत्थ [जाव] मासं-मासेणं विहरइ। ते अरिहा अरिट्ठणेमी अण्णया कयाइं बारवईओ नयरीओ नंदणवणाओ पडिणिक्खमइ, बहिया जणवय-विहारं विहरइ। तए णं से गोयमे अणगारे अण्णया कयाइं जेणेव अरहा अरिट्ठणेमी तेणेव उवागच्छइ। उवागच्छित्ता अरहं अरिट्ठणेमिं तिक्खुत्तो आयाहिणपयाहिणं करेइ। करित्ता वंदइ नमंसइ। वंदित्ता नमंसित्ता एवं वयासी। "इच्छामि णं भंते! तुब्भेहिं अब्भणुण्णाए समाणे मासियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरेत्तए"। एवं जहा खंदओ तहा बारस भिक्खुपडिमाओ फासेइ[1]। गुणरयणं पि तवोकम्मं तहेव फासेइ निरवसेसं। जहा खंदओ तहा चिंतेइ। तहा आपुच्छइ। तहा थेरेहिं सद्धिं सेत्तुंजं दुरूहइ। मासियाए संलेहणाए बारस वरिसाइं परियाए [जाव] सिद्धे।
[ tra. 1]

"एवं खलु जंबू! समणेणं [जाव] संपत्तेणं अट्ठमस्स अंगस्स अंतगडदसाणं पढमस्स वग्गस्स पढमस्स अज्झयण

1 ... ps ईरियासमित h h all Mss ha ... emended ईरियासमिए 1 D add पाठान्तरि after करेइ 19 E नाम-मागसमक्खायकस्स

जस्स भयमट्ठे पण्णत्ते । एवं जहा गोयमो तहा सेसा । वण्ही पिया । धारिणी माया । समुद्दे सागरे गंभीरे थिमिए अयले कंपिल्ले अक्खोभे पसेणई विण्हू एए एगगमा[20] ।”

पढमो वग्गो । दस अज्झयणा पण्णत्ता । [ Sūtra 2 ]

## [ दोच्चो वग्गो ]

“ जइ दोच्चस्स वग्गस्स ॥ ” उक्खेवओ ॥

“ तेणं कालेणं तेणं समएणं बारवईए नयरीए वण्ही पिया, धारिणी माया,

अक्खोभसागरे खलु समुद्दहिमवंतअचल[21]नामे य ।
धरणे य पूरणे वि य अभिचंदे चेव अट्ठमए ॥

जहा पढमे वग्गो तहा सव्वे अट्ठ अज्झयणा । गुणरयणं तवोकम्मं । सोलसवासाइं परियाओ । सेत्तुंजे मासियाए संलेहणाए सिद्धे ॥ ” [ Sūtra 3 ]

## [ तच्चो वग्गो ]

“ जइ तच्चस्स ॥ उक्खेवओ ॥

एवं खलु जंबू तच्चस्स वग्गस्स अंतगडदसाणं तेरस अज्झयणा पण्णत्ता । तं जहा ।

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20 A विण्हू एए एगमा BC विण्हू एगमो D विण्हू एगेगमा E विण्हूए एए एगगमा Barnett notes विण्हू and विण्ह. 21 All Mss अचल अयल is more in keeping with the language.

अणीयस अणतसेणे अजियसणे अणिहयरिऊ देवसणे" "सत्तुसेणे
सारणे गए सुमुहे दुम्मुहे कूवए दारुए अणाविट्ठी ॥

जइ ण भंते ! समणेणं [जाव] संपत्तेणं तच्चस्स वग्गस्स अंतगडदसाणं तेरस अज्झयणा पण्णत्ता, तच्चस्स णं भंते ! वग्गस्स पढमस्स अज्झयणस्स अंतगडदसाणं के अट्ठे पण्णत्ते ?

एवं खलु जंबू तेणं कालेणं तेणं समएणं भद्दिलपुरे नामं नगरे होत्था [वण्णओ]। तस्स णं भद्दिलपुरस्स उत्तरपुरत्थिमे दिसीभाए सिरिवणे नामं उज्जाणे होत्था [वण्णओ] जियसत्तू राया। तत्थ णं भद्दिलपुरे नयरे नागे नामं गाहावई होत्था अड्ढे [जाव] अपरिभूए। तस्स णं नागस्स गाहावइस्स सुलसा नाम भारिया होत्था सूमाला [जाव] सुरूवा। तस्स णं नागस्स गाहावइस्स पुत्ते सुलसाए भारियाए अत्तए अणीयसे नाम कुमारे होत्था। सुमाले [जाव] सुरूवे पंचधाइ परिक्खित्ते। तं जहा। खीरधाए [ ]। जहा दढपइण्णे [जाव] गिरि [ ] सुहंसुहेणं परिवड्ढेइ। तए णं तं अणीयसं कुमारं सातिरेगअट्ठवासजायं अम्मापियरो कलायरिय [जाव] भोगसमत्थे जाए यावि होत्था। तए णं तं अणीयसं कुमारं उम्मुक्कबालभावं जाणित्ता अम्मापियरो सरिसियाणं [जाव] बत्तीसाए इब्भवरकन्नगाणं एगदिवसेणं पाणिं गिण्हावेंति। तए णं से नागे गाहावई अणीयसस्स कुमारस्स इमं एयारूवं पीइदाणं दलयइ। तं जहा। बत्तीसं हिरण्णकोडीओ [जहा] महब्बलस्स [जाव]। उप्पिं पासायवर

गए कुमारेहिं सुरगमरयएहिं भोगभोगाइं भुंजमाणे विहरइ[24] तए णं कालेणं तेणं समएणं अरहा अरिट्ठणेमी [जाव] समोसढे । सिरिवणे उज्जाणे । जहा [जाव] विहरइ । परिसा निग्गया । तए णं तस्स अणीयसस्स ते जहा गोयम तहा । नवरं सामाइयमाइयाइं चोद्दसपुव्वाइं अहिज्जइ । वीसं वासाइं परियाओ । सेसं तहेव [जाव] सेत्तुंजे पव्वए मासियाए संलेहणाए [जाव] सिद्धे ॥

एवं खलु जंबू ! समणेणं [०] अट्ठमस्स अंगस्स अंतगडदसाणं तच्चस्स वग्गस्स पढमस्स अज्झयणस्स अयमट्ठे पण्णत्ते ॥

एवं जहा अणीयसे एवं सेसा वि अणंतसेणे [ जाव ] सत्तुसेणे[25] । छ अज्झयणा एक्कगमा[26] । बत्तीसओ दाओ । वीसं वासा परियाओ । चोद्दस पुव्वा । सेत्तुंजे सिद्धा ॥

छट्ठमज्झयणं समत्तं ॥ [ Sūtra 4 ]

तेणं कालेणं तेणं समएणं बारवाए नयरीए [जहा पढमे] । वसुदेवे राया । धारिणी देवी । सीहो सुमिणे । सारणे कुमारे । पण्णासओ दाओ । चोद्दस पुव्वा । वीसं वासा परियाओ । सेसं जहा गोयमस्स [ जाव ] सेत्तुंजे सिद्धे ॥ [ Sūtra 5 ]

सार [ ] ॥ उक्खेवओ[27] अट्ठमस्स ॥

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24 AD पच्चक्खिएहिं विवत्ते । छ बाह । बीरयादी । चाह एव धम्मे जाव सिरिवेसमणविरे ण वेयमवरचमवे सहंसुहेण परिवुडे । Others give briefer still. B is faulty 24 Mss. do not give the sentence in full after वण्णि 25 AD एव सेसा वि अणंतसेणे अजियसेणे etc BC our text. 26 ABCE एक्कगमा D एगगमा 27 E reads उक्खेवओ.

[0] एवं खलु जंबू! तेणं कालेणं तेणं समएणं बारवईए नयरीए [जहा पढमे]। [जाव] अरहा अरिट्ठनेमी सामी समोसढे। तेणं कालेणं तेणं समएणं अरहओ अरिट्ठनेमिस्स अंतेवासी छ अणगारा भायरो सहोदरा होत्था सरिसया सरित्तया सरिव्वया निलुप्पलगवलगुलियअयसिकुसुमप्पगासा सिरिवच्छंकियवच्छा कुसुमकुंडलभद्दलया नलकुब्बरसमाणा। तए णं ते छ अणगारा जं चेव दिवसं मुंडा भवेत्ता अगाराओ अणगारियं पव्वइया तं चेव दिवसं अरिट्ठनेमिं वंदंति नमंसंति। वंदित्ता नमंसित्ता एवं वयासी। 'इच्छामो णं भंते! तुम्भेहिं अब्भणुण्णाया समाणा जावज्जीवाए छट्ठंछट्ठेणं अणिक्खित्तेणं तवकम्मसंजमेणं तवसा अप्पाणं भावेमाणे विहरित्तए। अहासुहं देवाणुप्पिया! मा पडिबंधं करेह।'

तए णं छ अणगारा अरहया अरिट्ठनेमिणा अब्भणुण्णाया समाणा जावज्जीवाए छट्ठंछट्ठेण [जाव] विहरइ।

तए णं छ अणगारा अण्णया कयाई छट्ठक्खमणपारणयंसि पढमाए पोरिसीए सज्झायं करेंति। जहा गोयमो। [जाव] इच्छामो णं छट्ठक्खमणस्स पारणए तुम्भेहिं अब्भणुण्णाया समाणा तिहिं संघाडएहिं बारवईए नयरीए [जाव] अडित्तए। अहासुहं देवाणुप्पिया! मा पडिबंधं करेह।

तए णं छ अणगारा अरहया अरिट्ठनेमिणा अब्भणुण्णाया समाणा अरहं अरिट्ठनेमिं वंदंति नमंसंति। वंदित्ता नमंसित्ता अरहओ अरिट्ठनेमिस्स अंतियाओ सहसंबवणाओ पडिनिक्खमंति। पडिनिक्खमित्ता तिहिं संघाडएहिं अतुरियं [जाव] अडंति।

तत्थ णं एगे संघाडए बारवईए नयरीए उच्चनीयमज्झिमाइं कुलाइं घरसमुदाणस्स भिक्खायरियाए अडमाणे

वसुदेवस्स रण्णो देवईए देवीए गेहे अणुप्पविट्ठे । तए णं सा देवई देवी ते अणगारे एज्जमाणे पासइ । पासेत्ता हट्ठ [जाव] हियया आसणाओ अब्भुट्ठेइ । अब्भुट्ठित्ता सत्तट्ठपयाइं तिक्खुत्तो आयाहिणपयाहिणं करेइ । करित्ता वंदइ नमंसइ । वंदित्ता नमंसित्ता जेणेव भत्तघरए तेणेव उवागया । सीहकेसराणं मोयगाणं थालं भरेइ । ते अणगारे पडिलाभेइ । वंदइ नमंसइ । वंदित्ता नमंसित्ता पडिविसज्जेइ ।

तयाणंतरं च णं दोच्चे संघाडए बारवईए उच्च० [जाव] विहरइ । तयाणंतरं च णं तच्चे संघाडए बारवईए नगरीए उच्च० [जाव] पडिलाभेइ । पडिलाभेत्ता एवं वयासी — किण्णं देवाणुप्पिया ! कण्हस्स वासुदेवस्स इमीसे बारवईए नयरीए [नवजोयण पच्चक्खदेवलोगभूयाए] समणा निग्गंथा उच्च [जाव] अडमाणा भत्तपाणं नो लभंति, जण्णं ताइं चेव कुलाइं भत्तपाणाए भुज्जो भुज्जो अणुप्पविसंति ?” ।

तए णं ते अणगारा देवइं देविं एवं वयासी । ‘णो खलु देवाणुप्पिया ! कण्हस्स वासुदेवस्स इमीसे बारवईए नयरीए [जाव] देवलोगभूयाए समणा निग्गंथा उच्च० [जाव] अडमाणा भत्तपाणं णो लभंति । णो णं चेव ण ताइं ताइं कुलाइं दोच्चं पि तच्चं पि भत्तपाणाए अणुपविसंति । एवं खलु देवाणुप्पिया ! अम्हे भद्दिलपुरे नगरे नागस्स गाहावइस्स पुत्ता सुलसाए भारियाए अत्तया छ भायरो सहोदरा सरिसया० [जाव] नलकुब्बरसमाणा अरहओ अरिट्ठनेमिस्स अंतिए धम्मं सोच्चा संसारभउव्विग्गा भीया जम्ममरणाणं मुंडा [जाव] पव्वइया । तए णं अम्हे जं चेव दिवसं पव्वइया तं चेव दिवसं अरहं अरिट्ठनेमिं वंदामो नमंसामो । वंदित्ता नमंसित्ता इमं

दयारूवं अभिग्गाई अभिगेण्हामो। इच्छामो णं भंते 'तुम्भेहिं अब्भणुण्णाया समाणा [ जाव अहासुहं० । तए णं अम्हे भगवया अब्भणुण्णाया समाणा जावज्जीवाए छट्ठंछट्ठेणं [जाव] विहरामो। त अम्हे अज्ज छट्ठक्खमणपारणयंसि पढमाए पोरिसिए [जाव] अडमाणा तव गेहं अणुप्पविट्ठा। त णो खलु देवाणुप्पिए ते चेव णं अम्हे अम्हे णं अन्ने । देवइ देवीं एवं वयंति । वा ता जामेव दिसं पाउब्भूया तामेव दिसं पडिगया।

तीसे देवइए अयमेयारूवे अब्भत्थिए [४] "एवं वयंति । एवं खलु अहं पोलासपुरे नयरे अइमुत्तेणं कुमारसमणेणं बालत्तणे वागरिया। 'तुमण्णं देवाणुप्पिये! अट्ठ पुत्ते पयाइस्ससि सरिसए [जाव] नलकुब्बरसमाणे! नो चेव णं भरहे वासे अण्णाओ अम्मयाओ तारिसए पुत्ते पयाइस्संति । तं णं मिच्छा। इमं णं पच्चक्खमेव दिस्सइ। भरहे वासे अण्णाओ वि अम्मयाओ सरिसे [ जाव ] पुत्ते पयायाओ । तं गच्छामि । णं अरहं अरिट्ठनेमिं वंदामि। वंदित्ता इमं च णं एयारूवं वागरणं पुच्छिस्सामी" त्ति कट्टु एवं संपेहेइ। संपेहित्ता कोडुंबियपुरिसा सद्दावेइ। सद्दा वित्ता एवं वयासी लहुकरणप्पवरं [जाव] उवट्ठवेंति। जहा देवाणंदा जाव] पज्जुवासइ।

त अरहा अरिट्ठनेमी देवइं देवीं एवं वयासी। "से नूणं तव देवई इमे छ अणगारे पासित्ता अयमेयारूवे अब्भत्थिए समुप्पण्णे एवं खलु अहं पोलासपुरे नयरे अइमुत्तेणं [जाव] निग्गच्छसि। निग्गच्छित्ता जेणेव मम अंतिए हव्वमागया से नूणं देवई ' अट्ठे समट्ठे। हंता,

अब्भत्थिए BC E ... All long various
... ... confusion as regards ... 29
E ... अब्भत्थिए 30 ... A

वत्थि ।। एवं खलु देवाणुप्पिए ! तेणं कालेणं तेणं समएणं भद्दिलपुरे नयरे नागे नामं गाहावई परिवसइ [अड्ढे ।] तस्स णं नागस्स गाहावइस्स सुलसा नामं भारिया होत्था । सा सुलसा गाहावइणी बालत्तणे चेव निमित्तिएणं वागरिया । 'एस णं दारिया निंदू भविस्सइ '। तए णं सा सुलसा बालप्पभिइं[3] चेव हरिणेगमेसीभत्तया यावि होत्था । हरिणेगमेसिस्स पडिमं करेइ । करित्ता कल्लाकल्लिं ण्हाया [जाव] पायच्छित्ता उल्लपडसाडया महरिहं पुप्फच्चणं करेइ । करित्ता जण्णुपायपडिया पणामं करेइ । तओ पच्छा आहारेइ वा नीहारेइ वा वरइ वा । तए णं तीसे सुलसाए गाहावइणीए भत्तिबहुमाणसुस्सूसाए हरिणेगमेसी देवे आराहिए यावि होत्था । तए णं से हरिणेगमेसी देवे सुलसाए गाहावइणीए अणुकंपणट्ठाए सुलसं गाहावइणिं तुमं च दो वि समउउयाओ करेइ । तए णं तुब्भे दो वि सममेव गब्भे गिण्हह । सममेव गब्भे परिवहह । सममेव दारए पयायह । तए णं सा सुलसा गाहावइणी विणिहायमावन्ने दारए पयायइ । तए णं से हरिणेगमेसी देवे सुलसाए अणुकंपणट्ठाए विणिहायमावन्नए दारए करयलसंपुडेणं गेण्हइ । गेण्हित्ता तव अंतियं साहरइ । तं समयं च णं तुमं पि नवण्हं मासाणं० सुकुमाले दारए पसवसि । जे वि य णं देवाणुप्पिए ! तव पुत्ता ते वि य तव अंतियाओ करयलसंपुडेणं गेण्हइ । गेण्हित्ता सुलसाए गाहावइणीए अंतिए साहरइ । तं तव चेव णं देवई ! एए पुत्ता । णो चेव सुलसाए गाहावइणीए ।"

तए णं सा देवई देवी अरहओ अरिट्ठनेमिस्स अंतिए एयमट्ठं सोच्चा निसम्म हट्ठतुट्ठ [जाव] हियया अरहं अरिट्ठनेमिं वंदइ नमंसइ । वंदित्ता नमंसित्ता जेणेव ते छ अणगारा

30 All Mss बालप्पभिति

तेणेव उवागच्छइ। उवागच्छित्ता ते छप्पि अणगारे वंदइ नमंसइ वंदित्ता नमंसित्ता आगयपण्हया पप्फुयलोयणा कंचुयपरिक्खित्तिया दरियवलयबाहा धाराहयकलंबपुप्फगं पिव समूससियरोमकूवा ते छप्पि अणगारे अणिमिसाए दिट्ठीए पेहमाणी पेहमाणी सुचिरं निरिक्खइ। निरिक्खित्ता वंदइ नमंसइ। वंदित्ता नमंसित्ता जेणेव अरहा अरिट्ठनेमी तेणेव उवागच्छइ। उवागच्छित्ता अरहं अरिट्ठनेमिं तिक्खुत्तो आयाहिणपयाहिणं करेइ। करित्ता वंदइ नमंसइ। वंदित्ता नमंसित्ता तमेव धम्मियं जाणं दुरुहइ। दुरुहित्ता जेणेव बारवई नयरी तेणेव उवागच्छइ। उवागच्छित्ता बारवइं नयरिं अणुप्पविसइ। अणुप्पविसित्ता जेणेव सए गिहे जेणेव बाहिरिया उवट्ठाणसाला तेणेव उवागच्छइ। उवागच्छित्ता धम्मियाओ जाणप्पवराओ पच्चोरुहइ। पच्चोरुहित्ता जेणेव सए वासघरे जेणेव सए सयणिज्जे तेणेव उवागच्छइ उवागच्छित्ता सयंसि सयणिज्जंसि निसीयइ।

तए णं तीसे देवईए देवीए अयं अज्झत्थिए [४] समुप्पन्ने एवं खलु अहं सरिसए [जाव] नलकुब्बरसमाणे सत्त पुत्ते पयाया। नो चेव णं मए एगस्स वि बालत्तणए समुब्भूए। एस वि य णं कण्हे वासुदेवे छण्हं छण्हं मासाणं ममं अंतियं पायवंदए हव्वमागच्छइ। तं धन्नाओ णं ताओ अम्मयाओ जासिं मन्ने नियगकुच्छिसंभूयाइं थणदुद्धलुद्धयाइं महुरसमुल्लावयाइं मंमणपजंपियाइं थणमूलकक्खदेसभागं अभिसरमाणाइं मुद्धयाइं पुणो य कोमलकमलोवमेहिं हत्थेहिं गिण्हिऊण उच्छंगे निवेसियाइं देंति, समुल्लावए सुमहुरे पुणो पुणो मंजुलप्पभणिए। अहं णं अधन्ना अपुण्णा अकयपुण्णा एत्तो एगतरमवि न पत्ता। ओहय [जाव] झियायइ।

इमं च णं कण्हे वासुदेवे ण्हाए [जाव] विभूसिए देवईए

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1 \ मन्नंति B/C E गिण्हिऊण D गिण्हिरि.

देवईए पायवंदए हव्वमागच्छइ। तए णं से कण्हे वासुदेवे देवइं देविं[32] [ ] पासइ। पासित्ता देवईए देवीए पायग्गहणं करेइ। करित्ता देवइं देविं[33] एवं वयासी। अण्णया णं अम्मो! तुब्भे ममं पासेत्ता हट्ठ [जाव] भवह, किण्णं अम्मो! अज्ज तुब्भे ओहय० [जाव] झियायह?। "

तए णं सा देवई देवी कण्हं वासुदेवं एवं वयासी। "एवं खलु अहं पुत्ता! सरिसए [जाव] समाणे सत्त पुत्ते पयाया नो चेव णं मए एगस्स वि बालत्तणे अणुब्भूए। तुमं पि णं पुत्ता ममं छण्हं छण्हं मासाणं ममं अंतियं पायवंदए हव्वमागच्छसि। तं धन्नाओ णं ताओ अम्मयाओ [जाव] झियामि।"

तए णं से कण्हे वासुदेवे देवइं देविं एवं वयासी "मा णं तुब्भे अम्मो! ओहय [जाव] झियायह। अहण्णं तहा घत्तिस्सामि जहा णं ममं सहोदरे कणीयसे भाउए भविस्सती' त्ति कट्टु देवइं देविं ताहिं इट्ठाहिं वग्गूहिं समासासेइ। तओ पडिनिक्खमइ। पडिनिक्खमित्ता जेणेव पोसहसाला तेणेव उवागच्छइ। उवागच्छित्ता जहा अभओ। नवरं हरिणेगमेसिस्स अट्ठमभत्तं पगेण्हइ [जाव] अंजलिं कट्टु एवं वयासी। इच्छामि णं देवाणुप्पिया! सहोदरं कणीयसं भाउयं विदिन्नं।" तए णं से हरिणेगमेसी कण्हं वासुदेवं एवं वयासी। "होहिइ णं देवाणुप्पिया! तव देवलोयचुए सहोदरे कणीयसे भाउए। से णं उम्मुक्क

32 A देवतिं देविं B देवतिंदेविं CED देवतिं देविं 33 A एवतिं देविं B देवतिंदेविं B देवतिं देविं CDE the same as B S I have systematically adopted long ई all along

[जाव] पज्जुवासमाणी अरहओ अरिट्ठनेमिस्स अंतियं मुंडे [जाव] पव्वइत्तए। कण्हं वासुदेवं दोच्चं पि तच्चं पि एवं वयइ। वंदित्ता जामेव दिसं पाउब्भूए तामेव दिसं पडिगए।

तए णं से कण्हे वासुदेवे पोसहसालाओ पडिनिक्खमइ। जेणेव देवई देवी तेणेव उवागच्छइ। उवागच्छित्ता देवईए देवीए पायग्गहणं करेइ। करित्ता एवं वयासी। "होहिइ णं अम्मा! मम सहोदरे कणीयसे" त्ति कट्टु देवइं देविं ताहिं इट्ठाहिं [जाव] आसासेइ। आसासित्ता जामेव दिसं पाउब्भूए तामेव दिसं पडिगए।

तए णं सा देवई देवी अण्णया कयाइं तंसि तारिसगंसि [जाव] सीहं सुमिणे पासित्ता पडिबुद्धा [जाव] पाढया हट्ठतुट्ठहियया परिवहइ। तए णं सा देवई देवी नवण्हं मासाणं जासुमिणा रत्तबंधुजीवगलक्खारससरसपारिजातकतरुणदिवायरसमप्पभं सव्वनयणकंतं सुकुमालं [जाव] सुरूवं गयतालुसमाणं दारयं पयाया। जम्मणं जहा मेहकुमारे [जाव]। जम्हा णं अम्हं इमे दारए गयतालुसमाणे तं होउ णं अम्हं एयस्स दारगस्स नामधेज्जे गयसुकुमाले। तए णं तस्स दारगस्स अम्मापियरो नामं करेंति गयसुकुमालो त्ति। सेसं जहा मेहे [जाव] भोगसमत्थे जाए यावि होत्था।

तत्थ णं बारवईए नयरीए सोमिले नामं माहणे परिवसइ अड्ढे [जाव] रिउव्वेय [जाव] सुपरिनिट्ठिए यावि होत्था। तस्स सोमिलस्स माहणस्स सोमसिरी नामं माहणी होत्था सूमाला। तस्स णं सोमिलस्स धूया सोमसिरीए माहणीए अत्तया सोमा नामं दारिया होत्था। सोमाला [जाव सुरूवा रूवेणं जाव] लावण्णेण उक्किट्ठा उक्किट्ठसरीरा यावि होत्था। तए णं सा सोमा दारिया अण्णया कयाइं

ण्हाया [ जाव ] विभूसिया, बहूहिं खुज्जाहिं [ जाव ] परिक्खित्ता सयाओ गिहाओ पडिनिक्खमइ। पडिनिक्खमित्ता जेणेव रायमग्गे तेणेव उवागच्छइ। उवागच्छित्ता रायमग्गंसि कणगतिंदूसएणं कीलमाणी चिट्ठइ। तेणं कालेणं तेणं समएणं अरहा अरिट्ठनेमी समोसढे। परिसा निग्गया। तए णं से कण्हे वासुदेवे इमीसे कहाए लद्धट्ठे समाणे ण्हाए [ जाव ] विभूसिए गयसुकुमालेणं कुमारेणं सद्धिं हत्थिखंधवरगए सकोरेंटमल्लदामेणं धरेज्जमाणेणं सेयवरचामराहिं उद्धुव्वमाणीहिं बारवईए नयरीए मज्झंमज्झेण अरहओ अरिट्ठनेमिस्स पायवंदए निग्गच्छमाणे सोमं दारियं पासइ। पासित्ता सोमाए दारियाए रूवेण य जोव्वणेण य लावण्णेण य [जाव] विम्हिए तए णं कण्हे [ ० ] कोडुंबियपुरिसे सद्दावेइ। सद्दावित्ता एवं वयासी। "गच्छह णं तुम्हे देवाणुप्पिया! सोमिलं माहणं जाइत्ता सोमं दारियं गेण्हह। गेण्हित्ता कण्णंतेउरंसि पक्खिवह। तए णं एसा गयसुकुमालस्स कुमारस्स भारिया भविस्सइ।" तए णं कोडुंबिय [ जाव ] पक्खिवंति। तए णं से कण्हे वासुदेवे बारवईए नयरीए मज्झंमज्झेण निग्गच्छइ। निग्गच्छित्ता जेणेव सहसंबवणे उज्जाणे [जाव] पज्जुवासइ। तए णं अरहा अरिट्ठनेमी कण्हस्स वासुदेवस्स गयसुकुमालस्स तीसे य धम्मकहाए। कण्हे पडिगए। तए णं से गयसुकुमाले अरहओ अरिट्ठनेमिस्स अन्तिए धम्मं सोच्चा "जं नवरं अम्मापियरं आपुच्छामि" जहा मेहो महेलियावज्जं [जाव] वड्ढियकुले। तए णं से कण्हे वासुदेवे इमीसे कहाए लद्धट्ठे समाणे जेणेव गयसुकुमाले तेणेव उवागच्छइ। उवागच्छित्ता गयसुकुमालं आलिंगइ। आलिंगित्ता उच्छंगे निवेसेइ। निवेसित्ता एवं वयासी। "तुमं ममं सहोयरे कणीयसे भाया। तं मा णं

तुमं देवाणुप्पिया! इयाणिं अरहओ मुंडे [जाव] पव्वयाहि। अहण्णं बारवईए नयरीए महया रायाभिसेएणं अभिसिंचिस्सामि।"

तए णं से गयसुकुमाले कण्हेणं वासुदेवेणं एवं वुत्ते समाणे तुसिणीए संचिट्ठइ। तए णं से गयसुकुमाले कण्हं वासुदेवं अम्मापियरो य दोच्चं पि तच्चं पि एवं वयासी। "एवं खलु देवाणुप्पिया! माणुस्सया कामा खेलासवा [जाव विप्पजहियव्वा भविस्संति। तं इच्छामि णं देवाणुप्पिया! तुब्भेहिं अब्भणुण्णाए अरहओ अरिट्ठनेमिस्स अंतिए [जाव] पव्वइत्तए।"

तए णं तं गयसुकुमालं कण्हे वासुदेवे अम्मापियरो य जाहे नो संचाएइ बहूयाहिं अणुलोमाहिं [जाव] आघवित्तए ताहे अकामाइं चेव एवं वयासी। "तं इच्छामो णं ते जाया! एगदिवसमवि रज्जसिरिं पासित्तए"। निक्खमणं जहा महाबलस्स [जाव] तमाणाए तहा [०] तहा [जाव] संजमइ।

से गयसुकुमाले अणगारे जाए, ईरिया [जाव ]गुत्तबंभयारी। तए णं से गयसुकुमाले जं चेव दिवसं पव्वइए तस्सेव दिवसस्स पुव्वावरण्हकालसमयंसि जेणेव अरहा अरिट्ठनेमी तेणेव उवागच्छइ। उवागच्छित्ता अरहं अरिट्ठनेमिं तिक्खुत्तो आयाहिणपयाहिणं [ ] वंदइ नमंसइ। वंदित्ता नमंसित्ता एवं वयासी। "इच्छामि णं भंते! तुब्भेहिं अब्भणुण्णाए समाणे महाकालंसि सुसाणंसि एगराइयं महापडिमं उवसंपज्जित्ता णं विहरित्तए। अहासुहं देवाणुप्पिया मा पडिबंधं करेह।"

तए ण से गयसुकुमाले अणगारे अरहया अरिट्ठनेमिणा अब्भणुण्णाए समाणे अरहं अरिट्ठनेमिं वंदइ नमंसइ। वंदित्ता नमंसित्ता अरहओ अरिट्ठनेमिस्स अंतियाओ सहसंबवणाओ उज्जाणाओ पडिनिक्खमइ। पडिनिक्खमित्ता जेणेव महाकाले सुसाणे तेणेव उवागए। उवागमित्ता थंडिल्लं पडिलेहेइ। पडिलेहित्ता ईसिपब्भारगएणं काएणं [जाव] दो वि पाए साहट्टु एगराइं महापडिमं उवसंपज्जित्ताणं विहरइ।

इमं च णं सोमिले माहणे सामिधेयस्स अट्ठाए बारवईओ नयरीओ बहिया पुव्वनिग्गए। समिहाओ दब्भे य कुसे य पत्तामोडं य गेण्हइ। गेण्हित्ता तओ पडिनियत्तइ। पडिनियत्तित्ता महाकालस्स सुसाणस्स अदूरसामंतेणं वीईवयमाणे संझाकालसमयंसि पविरलमणुस्संसि गयसुकुमालं अणगारं पासइ। पासित्ता तं वेरं सरइ। सरित्ता आसुरुत्ते रुट्ठे कुविए चंडिक्किए मिसिमिसियमाणे एवं वयासी। "एस णं भो! से गयसुकुमाले कुमारे अपत्थिय [जाव] परिवज्जिए, जेणं मम धूयं सोमसिरीए भारियाए अत्तयं सोमं दारियं अदिट्ठदोसपइयं कालवत्तिणिं विप्पजहेत्ता मुंडे [जाव] पव्वइए। तं सेयं खलु ममं गयसुकुमालस्स कुमारस्स वेरनिज्जायणं करेत्तए।" एवं संपेहेइ। संपेहित्ता दिसापडिलेहणं करेइ। करित्ता सरसं मट्टियं गेण्हइ। गेण्हित्ता जेणेव गयसुकुमाले अणगारे तेणेव उवागच्छइ। उवागमित्ता गयसुकुमालस्स कुमारस्स मत्थए मट्टियाए पालिं बंधइ। बंधित्ता जलंतीओ चिययाओ फुल्लियकिंसुयसमाणे खयरंगारे कभल्लेणं गेण्हइ। गेण्हित्ता गयसुकुमालस्स अणगारस्स मत्थए पक्खिवइ। पक्खिवित्ता

मिए [५] तओ खिप्पामेव अवक्कमइ। अवक्कमित्ता जामेव दिसिं पाउब्भूए तामेव दिसिं पडिगए।

तए णं तस्स गयसुकुमालस्स[34] अणगारस्स सरीरंसि वेयणा पाउब्भूया उज्जला [जाव] दुरहियासा। तए णं से गयसुकुमाले अणगारे सोमिलस्स माहणस्स मणसा वि अप्पदुस्समाणे तं उज्जलं [जाव] अहियासेइ। तए णं तस्स गयसुकुमालस्स अणगारस्स तं उज्जलं [जाव] अहियासेमाणस्स सुभेणं परिणामेणं पसत्थज्झवसाणेणं तयावरणिज्जाणं कम्माणं खएणं कम्मरयविकिरणकरं अपुव्वकरणं अणुप्पविट्ठस्स अणंते अणुत्तरे [जाव] केवल-वरनाणदंसणे समुप्पन्ने। तओ पच्छा सिद्धे [जाव] प्पहीणे। तत्थ णं अहासंनिहिएहिं देवेहिं सम्मं आराहियं' ति कट्टु दिव्वे सुरभिगन्धोदए वुट्ठे, दसद्धवण्णे कुसुमे निवाडिए, चेलुक्खेवे कए, दिव्वे य गीयगंध-व्वनिनाए यावि होत्था।

तए णं से कण्हे वासुदेवे कल्लं पाउप्पभायाए [जाव] जलंते ण्हाए [जाव] विभूसिए हत्थिखंधवरगए सकोरेंटमल्लदामेणं छत्तेणं धरेज्जमाणेणं सेयवरचामराहिं उद्धुव्वमाणीहिं महया भडचडगरपहकरवंदपरिक्खित्ते बारवइं नयरिं मज्झंमज्झेणं जेणेव अरहा अरिट्ठनेमी तेणेव पहारेत्थ गमणाए। तए णं से कण्हे वासुदेवे बारवईए नयरीए मज्झंमज्झेणं निग्गच्छमाणे एगं[36]

34 All mss and even the printed E b- ea ate between गयसुकुमाल and गयसूमाल I have selected th forme nd kept t un formly in the text 35 A has peculia w y of writing this in sh rt e g ... etc. 36 A and E ...

पुरिसं पासइ । जुण्णं जराजज्जरियदेहं [जाव] महइ महालयाओ इट्टगरासिओ एगमेगं इट्टगं गहाय बहिया-रत्थापहाओ अंतोगिहं अणुप्पविसमाणं पासइ । तए णं से कण्हे वासुदेवे तस्स पुरिसस्स अणुकंपणट्ठाए हत्थिखंधवरगए चेव एगं इट्टगं गेण्हइ । गेण्हित्ता बहिया रत्थापहाओ अंतोगिहं अणुप्पवेसेइ । तए णं कण्हेणं वासुदेवेणं एगाए इट्टगाए गहियाए समाणीए अणेगेहिं पुरिससएहिं से महालए इट्टगस्स रासी बहिया रत्था पहाओ अंतोघरंसि अणुप्पवेसिए ।

तए णं से कण्हे वासुदेवे बारवईए नगरीए मज्झंमज्झेणं निग्गच्छइ । निग्गच्छित्ता जेणेव अरहा अरिट्ठनेमी तेणेव उवागए । उवागच्छित्ता [जाव] वंदइ नमंसइ । वंदित्ता नमंसित्ता गयसुकुमालं अणगारं अपासमाणे अरहं अरिट्ठनेमिं वंदइ नमंसइ वंदित्ता नमंसित्ता एवं वयासी ।

कहि णं भंते ! से ममं सहोयरे कणीयसे भाया गयसुकुमाले अणगारे जा णं अहं वंदामि नमंसामि ? । ”

तए णं अरहा अरिट्ठनेमी कण्हं वासुदेवं एवं वयासी ।

‘साहिए णं कण्हा ! गयसुकुमालेणं अणगारेणं अप्पणो अट्ठे ।”

तए णं से कण्हे वासुदेवे अरहं अरिट्ठनेमिं एवं वयासी ।

‘ कहण्णं गयसुकुमालेणं अणगारेणं साहिए अप्पणो अट्ठे ! । ”

तए णं अरहा अरिट्ठनेमी कण्हं वासुदेवं एवं वयासी।

एवं खलु कण्हा गयसुकुमाले णं ममं कल्लं पुव्वावरण्हकालसमयंसि वंदइ नमंसइ। वंदित्ता नमंसित्ता एवं वयासी। इच्छामि णं [जाव] उवसंपज्जित्ताणं विहरए। तए णं तं गयसुकुमालं अणगारं एगे पुरिसे पासइ। पासित्ता आसुरुत्ते [५][जाव] सिद्धे। तं एवं खलु कण्हा! गयसुकुमालेणं अणगारेणं साहिए अप्पणो अट्ठे।

तए णं से कण्हे वासुदेवे अरहं अरिट्ठनेमिं एवं वयासी।

से के णं[1] भन्ते! से पुरिसे अपत्थियपत्थिए [जाव] परिवज्जिए जेणं मम सहोयरे कणीयसे भायरे गयसुकुमाले अणगारे अकाले चेव जीवियाओ ववरोविए?।

तए णं अरहा अरिट्ठनेमी कण्हं वासुदेवं एवं वयासी।

मा णं कण्हा! तुमं तस्स पुरिसस्स पओसमावज्जाहि। एवं खलु कण्हा! तेणं पुरिसेणं गयसुकुमालस्स अणगारस्स साहिज्जे दिण्णे।

कहण्णं भन्ते! तेणं पुरिसेणं गयसुकुमालस्स णं साहिज्जे दिण्णे।

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1 ... ad केस णं etc. which is m... in ... ABCD के णं

तए णं अरहा अरिट्ठणेमी कण्हं वासुदेवं एवं वयासी।

"से नूणं कण्हा! ममं तुमं पायवंदए हव्वमागच्छमाणे बारवईए नयरीए पुरिसं पाससि [जाव] अणुप्पविसिए। जहा णं कण्हा! तुमं तस्स पुरिसस्स साहिज्जे दिण्णे एवमेव कण्हा! तेणं पुरिसेणं गयसुकुमालस्स अणगारस्स अणेगभवसयसंचियं कम्मं उदीरेमाणेणं बहुकम्मणिज्जरत्थं साहिज्जे दिण्णे।"

तए णं से कण्हे वासुदेवे अरहं अरिट्ठणेमिं एवं वयासी।

'से णं भंते! पुरिसे मए कहं जाणियव्वे?।"

तए णं अरहा अरिट्ठणेमी कण्हं वासुदेवं एवं वयासी।

'जे णं कण्हा! तुमं बारवईए नयरीए अणुप्पविसमाणं पासेत्ता ठियए[38] चेव ठिइभेएणं कालं करिस्सइ, तण्णं तुमं जाणिज्जासि[39] 'एस णं से पुरिसे'।"

तए णं से कण्हे वासुदेवे अरहं अरिट्ठणेमिं वंदइ नमंसइ। वंदित्ता नमंसित्ता जेणेव अभिसेयं हत्थिरयणं[40] तेणेव उवागच्छइ। उवागच्छित्ता हत्थिं दुरुहइ। दुरुहित्ता जेणेव बारवई नयरी जेणेव सए गिहे तेणेव पहारेत्थ गमणाए।

तस्स सोमिलमाहणस्स कल्लं [जाव] जलंते अयमेयारूवे अज्झत्थिए [४] समुप्पण्णे। "एवं खलु

38 A ठिइए DE ठिइए C ठितिते चव ठिते भेएण (?) 39 Mss hesitate in spelling जाणिज्जा-सि—जाणेज्जासि. 40 A अभिसेये हत्थिरयणे; others follow the text.

कण्हे वासुदेवे अरहं अरिट्ठणेमिं पायवंदए णिग्गए। तं जायमेयं अरहया विण्णायमेयं अरहया, सुयमेयं अरहया, सिट्ठमेयं अरहया भविस्सइ कण्हस्स वासुदेवस्स। तं न नज्जइ णं कण्हे वासुदेवे ममं केणवि कुमारेणं मारिस्सइ त्ति कट्टु भीए [४] सयाओ गिहाओ पडिणिक्खमइ।

कण्हस्स वासुदेवस्स बारवइं नयरिं अणुप्पविसमाणस्स पुरओ सपक्खिं सपडिदिसिं हव्वमागए। तए णं से सोमिले माहणे कण्हं वासुदेवं सहसा पासेत्ता भीए [४] ठियए चेव ठिइभेएणं कालं करेइ। धरणितलंसि सव्वंगेहिं धस त्ति सण्णिवडिए।

तए णं से कण्हे वासुदेवे सोमिलं माहणं पासइ। पासित्ता एवं वयासी। एस णं देवाणुप्पिया! से सोमिले माहणे अपत्थियपत्थिए [जाव] परिवज्जिए, जेणं ममं सहोयरे कणीयसे भायरे गयसुकुमाले अणगारे अकाले चेव जीवियाओ ववरोविए। त्ति कट्टु सोमिलं माहणं पाणेहिं कड्ढावेइ। कड्ढावित्ता तं भूमिं पाणिएणं अब्भोक्खावेइ। अब्भोक्खावित्ता जेणेव सए गिहे तेणेव उवागए। सयं गिहं अणुप्पविट्ठे।

एवं खलु जंबू [जाव] अट्ठमस्स अंगस्स अंतगडदसाणं तच्चस्स वग्गस्स अट्ठमज्झयणस्स अयमट्ठे पण्णत्ते ॥ [३ ८]

नवमस्स उक्खेवओ ॥

एवं खलु जम्बू! तेणं कालेणं तेणं समएणं बारवईए नयरीए (जहा पढमए [जाव]) विहरइ। तत्थ णं बारवईए बलदेवे नामं राया होत्था [वण्णओ]। तस्स णं बलदेवस्स रण्णो धारिणी नामं देवी होत्था [वण्णओ]। तए णं सा धारिणी। सीहं सुमिणे [जहा गोयमे]। नवरं सुमुहे नामं कुमारे। पण्णास कण्णाओ। पण्णासओ दाओ। चोद्दस पुव्वाइं अहिज्जइ। वीसं वासाइं परियाओ। सेसं तं चेव सेत्तुंजे सिद्धे॥

निक्खेवओ ॥

एवं दुम्मुहे वि। कूवए वि। तिण्णिवि बलदेव धारिणीसुया। दारुए वि एवं चेव। नवरं वासुदेव धारिणीसुए। एवं अणाढिट्ठी वि वासुदेवधारिणीसुए।[42]

एवं खलु जंबू! समणेणं [जाव] संपत्तेणं अट्ठमस्स अंगस्स अंतगडदसाणं तच्चस्स वग्गस्स तेरसमस्स अज्झयणस्स अयमट्ठे पण्णत्ते।" [Sūtra 7]

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42 E reads कूवारए वि। तिण्णि वि बलदेवधारिणीसुया। दारुए वि एवं चेव। नवरं वासुदेवधारिणीसुए। एवं अणाधिट्ठी वि वासुदेवधारिणीसुए॥ A. एवं दुमुहे वि कूवए एवं दारुए वि नवरं वासुदेवधारीणिसुया। ॥ अणाधिट्ठी वि वासुदेवधारिणिसुते। B कूवारए instead of कूवए C. कूवारए D कूवए वि। Our text follows D which is the most correct D reads अणाधिट्ठी।

## [ चउत्थो वग्गो ]

जइ णं भंते ! समणेणं [जाव] संपत्तेणं तच्चस्स वग्गस्स अयमट्ठे पण्णत्ते चउत्थस्स के अट्ठे पण्णत्ते ? ।

"एवं खलु जंबू ! समणेणं [ जाव ] संपत्तेणं चउत्थस्स वग्गस्स दस अज्झयणा पण्णत्ता । तं जहा ।

जालिमयालिउवयाली पुरिससेणे य वारिसेणे य ।
पज्जुण्णसंबअनिरुद्धे सच्चणेमी य दढणेमी ॥ "[43]

जइ णं भंते ! समणेणं [जाव] संपत्तेणं चउत्थस्स वग्गस्स दस अज्झयणा पण्णत्ता पढमस्स णं अज्झयणस्स के अट्ठे पण्णत्ते ? ।

एवं खलु जंबू ! तेणं कालेणं तेणं समएणं बारवई नयरी । तीसे [ जहा पढमे ] कण्हे वासुदेवे आहेवच्चं [जाव] विहरइ । तत्थ णं बारवईए नयरीए वसुदेवे राया । तस्स णं वसुदेवस्स रण्णो धारिणी नामं देवी होत्था [वण्णओ] । जहा गोयमो । नवरं जालि कुमारे । पण्णासओ दाओ । बारसंगी । सोलस वासा परियाओ । सेसं जहा गोयमस्स [जाव] सेत्तुंजे सिद्धे । एवं मयाली उवयाली पुरिससेणे य वारिसेणे य । एवं पज्जुण्णे वि त्ति । नवरं कण्हे पिया, रुप्पिणी माया । एवं संबे वि । नवरं जंबवई माया । एवं अनिरुद्धे वि ।

43 Some mss ABC read सच्चणेमी य DE as the text

नयरं पज्जुन्ने पिया रुप्पिणी माया । एवं सच्चणेमी । नयरं समुद्दविजए पिया । सिवा माया । दढणेमी वि । सव्वे एगगमा । चउत्थस्स वग्गस्स निक्खेवओ ।। [Sūtra 8]

## [ पंचमो वग्गो ]

' जइ णं भंते ! समणेणं [जाव] संपत्तेणं चउत्थस्स वग्गस्स अयमट्ठे पण्णत्ते, पंचमस्स वग्गस्स अंतगडदसाणं समणेणं [जाव] संपत्तेणं के अट्ठे पण्णत्ते ?'।"

" एवं खलु जंबू ! समणेणं [जाव] संपत्तेणं पंचमस्स वग्गस्स दस अज्झयणा पण्णत्ता । तं जहा

पउमावई य गोरी गंधारी लक्खणा सुसीमा य ।
जंबवई सच्चभामा रुप्पिणिमूलसिरिमूलदत्ता वि ।।[44] "

" जइ णं समणेणं [जाव] संपत्तेणं[45] पंचमस्स वग्गस्स दस अज्झयणा पण्णत्ता पढमस्स णं भंते ! अज्झयणस्स के अट्ठे पण्णत्ते ?' ।

" एवं खलु जम्बू ! तेणं कालेणं तेणं समएणं बारवई नयरी । (जहापढमे [जाव]) कण्हे वासुदेवे आहेवच्च

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44 Some Mss write enumerating numbers e g पउमावई १ य etc. like A, E etc. I have rejected the same in the text. 45 E. does not mention समणेणं [जाव] संपत्तेणं । The Mss. mention it

[जाव] विहरइ। तस्स णं कण्हस्स वासुदेवस्स पउमावई नामं देवी होत्था* [वण्णओ]। तेणं कालेणं तेणं समएणं अरहा अरिट्ठनेमी समोसढे [जाव] विहरइ। कण्हे वासुदेवे णिग्गए [जाव] पज्जुवासइ। तए णं सा पउमावई देवी इमीसे कहाए लद्धट्ठा [ ] (जहा देवई [जाव) पज्जुवासइ। तए णं अरहा अरिट्ठनेमी कण्हस्स वासुदेवस्स पउमावईए य धम्मकहा। परिसा पडिगया।

तए णं कण्हे वासुदेवे अरहं अरिट्ठनेमिं वंदइ नमंसइ। वंदित्ता नमंसित्ता एवं वयासी। " इमीसे णं भंते! बारवईए नयरीए नवजोयण [जाव] देवलोग-भूयाए किंमूलाए विणासे भविस्सइ?

कण्हाइ अरहा अरिट्ठनेमी कण्हं वासुदेवं एवं वयासी एवं खलु कण्हा! इमीसे बारवईए नयरीए नवजोयण० जाव भूयाए सुरग्गिदीवायणमूलाए विणासे भविस्सइ।

कण्हस्स वासुदेवस्स अरहओ अरिट्ठनेमिस्स अंतिए एयमट्ठं सोच्चा निसम्म एय अज्झत्थिए [ ४ ] धन्ना णं ते जालिमयालिपुरिससेणवारिसेणपज्जुन्नसंबअनिरुद्धदढनेमिसच्चनेमिप्पभिओ कुमारा जे णं चइत्ता हिरण्णं जाव परिभाइत्ता अरहओ अरिट्ठनेमिस्स अंतियं मुंडा जाव ] पव्वइया अहण्णं

अधण्णे अकयपुण्णे रज्जे य [जाव] अंतेउरे य माणुस्सएसु य कामभोगेसु मुच्छिए [४] नो संचाएमि अरहओ अरिट्ठनेमिस्स [जाव] पव्वइत्तए।"

'कण्हाइ!" अरहा अरिट्ठनेमी कण्हं वासुदेवं एवं वयासी "से नूणं कण्हा! तव अयमज्झत्थिए [४] 'धन्ना णं ते [जाव] पव्वइया। से नूणं कण्हा! अट्ठे समट्ठे। हंता अत्थि'। तं नो खलु कण्हा' तं एवं भूयं वा भव्वं वा भविस्सइ वा जण्णं वासुदेवा चइत्ता हिरण्णं [जाव] पव्वइस्संति।

"से केणट्ठेणं भंते! एवं वुच्चइ 'न एवं भूयं वा [जाव] पव्वइस्संति!'"

"कण्हाइ!" अरहा अरिट्ठनेमी कण्हं वासुदेवं एवं वयासी 'एवं खलु कण्हा! सव्वे वि य णं वासुदेवा पुव्वभवे निदाणकडा। से एतेणट्ठेणं कण्हा! एवं वुच्चइ 'न एवं भूयं [४] पव्वइस्संति।"

तए णं से कण्हे वासुदेवे अरहं अरिट्ठनेमिं एवं वयासी।

'अहं णं भंते! इओ कालमासे कालं किच्चा कहिं गमिस्सामि, कहिं उववज्जिस्सामि?"

तए णं अरहा अरिट्ठनेमी कण्हं वासुदेवं एवं वयासी।

"एवं खलु कण्हा! बारवईए नयरीए सुरग्गिदीवायणकोवनिद्दड्ढाए अम्मापिइनियगविप्पहूणे रामेणं बलदेवेण सद्धिं दाहिणवेयालिं अभिमुहे जोहिट्ठिल्लपामोक्खाणं[48] पंचण्हं पंडवाणं पंडुरायपुत्ताणं पासं

48 Some Mss like ABCD जुहिट्ठिल E जोहिट्ठिल.

पंडुमहुरं संपत्थिए कोसंबवणकाणणे नग्गोहवरपायवस्स अहे[4] पुढविसिलापट्टए पीयवत्थपच्छाइयसरीरे जरकुमारेणं तिक्खेणं कोदंडविप्पमुक्केणं उसुणा वामे पाए विद्धे समाणे कालमासे कालं किच्चा तच्चाए वालुयप्पभाए पुढवीए उज्जलिए नरए नेरइयत्ताए उववज्जिहिसि।

तए णं कण्हे वासुदेवे अरहओ अरिट्ठनेमिस्स अंतिए एयमट्ठं सोच्चा निसम्म ओहय० [जाव] झियाइ। कण्हाइ! अरहा अरिट्ठनेमी कण्हं वासुदेवं एवं वयासी— मा णं तुमं देवाणुप्पिया! ओहय [जाव] झियाहि। एवं खलु तुमं देवाणुप्पिया! तच्चाओ पुढवीओ उज्जलियाओ नरयाओ अणंतरं[9] उव्वट्टित्ता इहेव जंबुद्दीवे भारहे वासे आगमेस्साए उस्सप्पिणीए पुंडेसु[11] जणवएसु सयदुवारे बारसमे अममे नामं अरहा भविस्ससि। तत्थ तुमं बहूइं वासाइं केवलपरियागं पाउणेत्ता सिज्झिहिसि [८]।

तए णं से कण्हे वासुदेवे अरहओ अरिट्ठनेमिस्स अंतिए एयमट्ठं सोच्चा निसम्म हट्ठतुट्ठ [ ] अप्फोडेइ। अप्फोडित्ता वग्गइ। वग्गित्ता तिवइं छिंदइ। छिंदित्ता सीहणायं करेइ। करित्ता अरहं अरिट्ठनेमिं वंदइ नमंसइ। वंदित्ता नमंसित्ता तमेव आभिसेक्कं हत्थिं दुरूहइ। दुरूहित्ता जेणेव बारवई नयरी जेणेव सए गिहे तेणेव उवागए। अभिसेयहत्थिरयणाओ पच्चोरुहइ। जेणेव बाहिरिया उवट्ठाणसाला जेणेव सए सीहासणे

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१ । मय AB1 ओ 50 A ... नोतं
२ मा 51 A J पुण्णग BCDF पुंडेसु

तेणेव उवागच्छइ। उवागच्छित्ता सीहासणवरंसि पुरत्थाभिमुहे निसीयए। निसीइत्ता कोडुंबियपुरिसे सद्दावेइ। सद्दावित्ता एवं वयासी।

“गच्छह णं तुम्भे देवाणुप्पिया! बारवईए नयरीए सिंघाडग [जाव] उग्घोसेमाणे एवं वयह। ‘एवं खलु देवाणुप्पिया! बारवईए नयरीए नवजोयण [जाव]॰ भूयाए सुरग्गिदीवायणमूलाए विणासे भविस्सइ, तं जो णं देवाणुप्पिया! इच्छइ बारवईए नयरीए राया वा जुवराया वा ईसरे तलवरे माडंबिय कोडुंबियइब्भसेट्ठी वा देवी वा कुमारो वा कुमारी वा अरहओ अरिट्ठनेमिस्स अंतिए मुंडे [जाव] पव्वइत्तए, तं णं कण्हे वासुदेवे विसज्जेइ। पच्छातुरस्स वि य से अहापवित्तं वित्तिं अणुजाणइ। महया इड्ढीसक्कारसमुदएण य से निक्खमणं करेइ। दोच्चं पि तच्चं पि घोसणयं घोसेह। घोसित्ता ममं एयं पच्चप्पिणह।”[52]

तए णं ते कोडुंबिय [जाव] पच्चप्पिणंति।

तए णं सा पउमावई देवी अरहओ अंतिए धम्मं सोच्चा निसम्म हट्ठतुट्ठ॰ [जाव] हियया अरहं अरिट्ठनेमिं वंदइ नमंसइ। वंदित्ता नमंसित्ता एवं वयासी।

“सद्दहामि णं भंते! निग्गंथं पावयणं [ ]। से जहेयं तुम्भे वयह। जं नवरं देवाणुप्पिया! कण्हं

52 B मम एयमाणत्तियं पच्चप्पिणह; DE as in the text.

वासुदेवं आपुच्छामि। तए णं अहं देवाणुप्पियस्स अंतिए मुंडा [जाव] पव्वयामि। अहासुहं देवाणुप्पिया! मा पडिबंधं करेह।

तए णं सा पउमावई देवी धम्मियं जाणप्पवरं दुरूहित्ता जेणेव बारवई नयरी जेणेव सए गिहे तेणेव उवागच्छइ। उवागच्छित्ता धम्मियाओ जाणाओ पच्चोरुहइ।[3] पच्चोरुहित्ता जेणेव कण्हे वासुदेवे तेणेव उवागच्छइ। उवागच्छित्ता करयल [ ] अंजलिं कट्टु एवं वयासी। इच्छामि णं देवाणुप्पिया! तुब्भेहिं अब्भणुण्णाया समाणी अरहओ अरिट्ठनेमिस्स अंतिए मुंडा [जाव] पव्वयामि। अहासुहं देवाणुप्पिया! मा पडिबंधं करेह।

तए णं से कण्हे वासुदेवे कोडुंबिए सद्दावेइ। सद्दावित्ता एवं वयासी। "खिप्पामेव पउमावईए महत्थं निक्खमणाभिसेयं उवट्ठवेह। उवट्ठवित्ता एय-माणत्तियं पच्चप्पिणह।

तए णं ते [जाव] पच्चप्पिणंति।

तए णं से कण्हे वासुदेवे पउमावइं देविं पट्टयंसि दुरूहेइ अट्ठसएणं सोवण्णकलसेणं [जाव] महा निक्खमणाभिसेएणं अभिसिंचइ। अभिसिंचित्ता सव्वालं-

3 A to पच्चरुहइ 4 ABCDE ...
n ... mark h ... the deletion
t ... J 55 I ... he ... follows the
M

कप्पियमूसियं करेइ। करित्ता पुरिससहस्सवाहिणिं सिबियं दुरूहेइ।[56] दुरूहित्ता बारवईए नयरीए मज्झं मज्झेणं निग्गच्छइ। निग्गच्छित्ता जेणेव रेवयए पव्वए जेणेव सहस्संबवणे उज्जाणे तेणेव उवागच्छइ। उवागच्छित्ता सीयं ठवेइ। पउमावई देवी सीयाओ पच्चोरुहइ। पच्चोरुहित्ता जेणेव अरहा अरिट्ठनेमी तेणेव उवागच्छइ। उवागच्छित्ता अरहं अरिट्ठनेमिं तिक्खुत्तो आयाहिणपयाहिणं करेइ। करित्ता वंदइ नमंसइ। वंदित्ता नमंसित्ता एवं वयासी।

“ एस णं भंते! मम अग्गमहिसी पउमावई नामं देवी इट्ठा कंता पिया मणुण्णा मणाभिरामा[57] [जाव] किमंग पुण पासणयाए ? । तण्णं अहं देवाणुप्पिया! सिस्सिणिभिक्खं दलयामि। पडिच्छंतु णं देवाणुप्पिया! सिस्सिणिभिक्खं। अहासुहं देवाणुप्पिया! मा पडिबंधं करेह। ’

तए णं सा पउमावई उत्तरपुरच्छिमं दिसीभागं[58] अवक्कमइ। अवक्कमित्ता सयमेव आभरणालंकारं ओमुयइ। ओमुयित्ता सयमेव पंचमुट्ठियं लोयं करेइ। करित्ता जेणेव अरहा अरिट्ठनेमी तेणेव उवागच्छइ।

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56 A दुरूहेति BC दुरूहे [ति] इ D दुरूहेति E दुरूहेति. 57 E मणुन्न मणाम अभिराम which is wrong; the text acc. to A B C D

58 A उत्तरपुरच्छिमे दिसीभाये B उत्तरपुरच्छिमं दिसीभागं others give the former or the latter E उत्तरपुरच्छिमं wrong

उवागमित्ता अरहं अरिट्ठणेमिं वंदइ नमंसइ । वंदित्ता नमंसित्ता एवं वयासी। "आलित्ते [जाव] धम्ममाइक्खिउं ।

तए णं अरहा अरिट्ठणेमी पउमावइं देविं सयमेव पव्वावेइ । पव्वावित्ता सयमेव मुंडावेइ, सयमेव जक्खिणीए अज्जाए सिस्सिणिं दलयइ । तए णं सा जक्खिणी अज्जा पउमावइं देविं सयमेव पव्वावेइ [जाव] संजमियव्वं । तए णं सा पउमावई अज्जा जाया । ईरियासमिया [जाव] गुत्तबंभयारिणी । तए णं सा पउमावई अज्जा जक्खिणीए अंतिए सामाइयमाइयाइं एक्कारस अंगाइं अहिज्जइ । बहूहिं चउत्थछट्ठट्ठमदसमदुवालसेहिं मासद्धमासखमणेहिं विविहेहिं तवोकम्मेहिं अप्पाणं भावेमाणा विहरइ । तए णं सा पउमावई अज्जा बहुपडिपुण्णाइं वीसं वासाइं सामण्णपरियागं पाउणइ ।* पाउणित्ता मासियाए संलेहणाए अप्पाणं झूसेइ । झूसित्ता सट्ठिं भत्ताइं अणसणाए छेदेइ । छेदित्ता जस्सट्ठाए कीरइ नग्गभावे [जाव] तमट्ठं आराहेइ । चरिमुस्सासेहिं सिद्धा [५] । Sutra 9]

तेणं कालेणं तेणं समएणं बारवई, रेवयए, उज्जाणे नंदणवणे । तत्थ णं बारवईए नयरीए कण्हे वासुदेवे । तस्स णं कण्हस्स वासुदेवस्स गोरी देवी वण्णओ । अरहा समोसढे । कण्हे निग्गए । गोरी

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? \ मासमासे ( E drops पउमावई the ... 61 \ अप्पाणं all others ... The ... follow BCE A मुण्डा ... D) सामण्णपरियागं जाव 63 ( ) is ignored ... M

जहा पउमावई तहा निग्गया। धम्मकहा। परिसा पडिगया। कण्हे वि। तए णं सा गोरी जहा पउमावई तहा निक्खंता [जाव] सिद्धा [५]। एवं गन्धारी[64]। लक्खणा। सुसीमा। जंबवई। सच्चभामा। रुप्पिणी। अट्ठ वि पउमावइसरिसाओ। अट्ठ अज्झयणा। [Sūtra 10]

तेणं कालेणं तेणं समएणं बारवईए नयरीए रेवयए नंदणवणे कण्हे वासुदेवे। तत्थ णं बारवईए नयरीए कण्हस्स वासुदेवस्स पुत्ते जंबवईए देवीए अत्तए संबे नामं कुमारे होत्था [अहीण]। तस्स णं संबस्स कुमारस्स मूलसिरी नामं भारिया होत्था [वण्णओ]। अरहा समोसढे। कण्हे निग्गए। मूलसिरी वि निग्गया। जहा पउमावई। "जं नवर देवाणुप्पिया! कण्हं वासुदेवं आपुच्छामि" [जाव] सिद्धा। एवं मूलदत्ता वि। पंचमो वग्गो। [Sūtra 11]

64 A संबवी others as in the text

## [ छट्ठो वग्गो ]

मह । छट्ठस्स उक्खेवओ ॥

मर्या सोलस मज्झयणा पण्णत्ता[66], त जहा।

मकाई किंकमे चेव मोग्गरपाणी य कासवे
खेमए धितिहरे चेव केलासे हरिचंदणे ॥
वारत्तसुदंसणपुण्णभद्दसुमणभद्दसुपइट्ठे मेहे
अइमुत्ते भइ अलक्खे अज्झयणाणं तु सोलसयं ॥”[67]

ʼ जइ सोलस अज्झयणा पण्णत्ता [०] पढमस्स अज्झयणस्स के अट्ठे पण्णत्ते ? ।

तेण कालेणं तेणं समएणं समणे भगवं महावीरे आदिकर गुणसिलए [जाव] विहरह। परिसा निग्गया। तए णं से मकाई गाहावई इमीसे कहाए लद्धट्ठे। जहा पण्णत्तीए गंगदत्ते तहेव इमो वि जेट्ठ पुत्तं कुडुंबे ठवेत्ता पुरिससहस्सवाहिणीए सीयाए नि-

66 A ro gh ntes समत्ता 66 E reads मकाइ ʼमक हणा B मकाई ( मकाति or मकाइ D मकाती. Th n m b t the anunity of Mss. t ɔ B r t lf f llowi g remarks p. 85 l t मकाति « मकाइ F t m of th name F M t l bv ou ly corrupted, p h ps for मकाfi t Th xt ame ॥ tt n l किकम किंकमे or किंकमित B h th za e ry orrupt in all l pt D l F l ed pon D and E d F l t e tself

पव्वंते [जाव] अणगारे जाए [ईरियासमिए०]। तए णं से मकाई अणगारे समणस्स भगवओ महावीरस्स तहारूवाणं थेराणं अंतिए समाइयमाइयाइं एक्कारस अंगाइं अहिज्जइ। सेसं जहा खंदगस्स। गुणरयणं तवोकम्मं। सोलसवासाइं परियाओ। तहेव विउले सिद्धे। किंकमे वि एवं चेव [जाव] विउले सिद्धे। [ Sūtra 12 ]

तेणं कालेणं तेणं समएणं। रायगिहे। गुणसिलए चेइए। सेणिए राया। चेल्लणा देवी [वण्णओ]। तत्थ णं रायगिहे अज्जुणए नामं मालागारे परिवसइ (अड्ढे [जाव] परिभूए)। तस्स णं अज्जुणयस्स मालायारस्स बंधुमई नामं भारिया होत्था [सूमाला०]। तस्स णं अज्जुणयस्स मालायारस्स रायगिहस्स नयरस्स बहिया एत्थ णं महं एगे पुप्फारामे होत्था किण्हे [जाव] निउरंबभूए[68] दसद्धवण्णकुसुमकुसुमिए पासाइए [४]।[69] तस्स णं पुप्फारामस्स अदूरसामंते तत्थ णं अज्जुणयस्स मालायारस्स अज्जयपज्जयपिइपज्जयागए अणेगकुलपुरिसपरंपरागए मोग्गरपाणिस्स जक्खस्स जक्खाययणे होत्था। पोराणे दिव्वे सच्चे जहा पुण्णभद्दे। तत्थ णं मोग्गरपाणिस्स पडिमा एगं महं पलसहस्सणिप्फण्णं अयोमयं मोग्गरं गहाय चिट्ठइ। तए णं से अज्जुणए मालागारे बालप्पभिइं चेव मोग्गरपाणि

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68 E reads किण्हे जाव निउरंबभूए, the comment. n the same किण्हे etc. A किण्हे जाव निउरंबभूए BCD as in the text. 69 A. पासादिते BCD पासादीते E पासादीए Cf. foot-note 10 p 2.

जक्खाययणे यावि होत्था । कल्लाकल्लिं पच्छियपिडगाइं गेण्हइ । गेण्हित्ता रायगिहाओ नयराओ पडिणिक्खमइ । पडिणिक्खमित्ता जेणेव पुप्फारामे तेणेव उवागच्छइ । उवागच्छित्ता पुप्फुच्चयं करेइ ।[71] करित्ता अग्गाइं वराइं पुप्फाइं गहाय । गहित्ता जेणेव मोग्गरपाणिस्स जक्खाययणे तेणेव उवागच्छइ । उवागच्छित्ता मोग्गरपाणिस्स जक्खस्स महरिहं पुप्फच्चणयं करेइ । करित्ता जण्णुपायवडिए पणामं करेइ । तओ पच्छा रायमग्गंसि वित्तिं कप्पेमाणे विहरइ ।

तत्थ णं रायगिहे नयरे ललिया नामं गोट्ठी परिवसइ (अड्ढा° [जाव] परिभूया) जं कयसुकया यावि होत्था । तए णं रायगिहे नगरे अन्नया कयाइ पमोए घुट्ठे यावि होत्था । तए णं से अज्जुणए मालागारे 'कल्लं पभूयतराएहिं पुप्फेहिं कज्जं' इति कट्टु पच्चूसकालसमयंसि बंधुमईए भारियाए सद्धिं पच्छियपिडगाइं गेण्हइ । गेण्हित्ता सयाओ गिहाओ पडिणिक्खमइ । पडिणिक्खमित्ता रायगिहं नयरं मज्झंमज्झेणं निग्गच्छइ । निग्गच्छित्ता जेणेव पुप्फारामे तेणेव उवागच्छइ । उवागच्छित्ता बंधुमईए भारियाए सद्धिं पुप्फुच्चयं करेइ । तए णं तीसे ललियाए गोट्ठीए छ गोट्ठिल्ला पुरिसा जेणेव मोग्गरपाणिस्स जक्खस्स जक्खाययणे

70 A पच्छियपिडगाइं though later पिडगाइं BC पच्छियपिडगाणि D पच्छियपडिगाणि E पच्छियपिडगाई later पिडगाइं 71 Ms. B muddles all along this par onward and the next. 72 A पच्चूसकालंसि B पच्चूसकालंसि C D पच्चूसकालंसि E पच्चूसकालंसिए.

तेणेव उवागया अभिरममाणा चिट्ठंति । तए णं से अज्जुणए मालागारे बंधुमईए भारियाए सद्धिं पुप्फुच्चयं करेइ । अग्गाइं वराइं पुप्फाइं गहाय जेणेव मोग्गरपाणिस्स जक्खस्स जक्खाययणे तेणेव उवागच्छइ । तए णं छ गोट्ठिल्ला पुरिसा अज्जुणए मालागारं बंधुमईए भारियाए सद्धिं एज्जमाणं पासंति । पासित्ता अण्णमण्णं एवं वयासी । ' एस णं देवाणुप्पिया ! अज्जुणए मालागारे बंधुमईए भारियाए सद्धिं इह हव्वमागच्छइ । तं सेयं खलु देवाणुप्पिया अम्हं अज्जुणयं मालागारं अवओडयबंधणयं[73] करेत्ता बंधुमईए भारियाए सद्धिं विउलाइं भोगभोगाइं भुंजमाणाणं विहरित्तए ' त्ति कट्टु एयमट्ठं अण्णमण्णस्स पडिसुणेंति । पडिसुणित्ता कवाडंतरेसु निलुक्कंति । निच्चला निप्फंदा तुसिणीया पच्छन्ना चिट्ठंति । तए णं से अज्जुणए मालागारे बंधुमईभारियाए सद्धिं जेणेव मोग्गरपाणिजक्खाययणे तेणेव उवागच्छइ । आलोए पणामं करेइ । महरिहं पुप्फच्चणं करेइ । [74]जण्णुपायपडिए पणामं करेइ । तए णं छ गोट्ठिल्ला पुरिसा दवदवस्स कवाडंतरेहिंतो निग्गच्छंति । निग्गच्छित्ता अज्जुणयं मालागारं गेण्हंति । गेण्हित्ता अवओडयबंधणयं करेंति । बंधुमईए मालागारीए सद्धिं विउलाइं भोगभोगाइं भुंजमाणा विहरंति ।

तए णं तस्स अज्जुणयस्स मालागारस्स अयमज्झत्थिए [४] । ' एवं खलु अहं बाल्लप्पभिइं चेव

73 The majority of Mss अवओडय- E अवमोडय while comment in the same अवओडय-
74 A जण्णुपडिए BC जण्णुपायवडिए D जण्णु-E जाणु cf foot-note 72

मोग्गरपाणिस्स भगवओ कल्लाकल्लिं [जाव] कप्पेमाणे विहरामि। तं जइ णं मोग्गरपाणी जक्खे इह संनिहिए होन्ते से णं किं ममं एयारूवं आवइं पावेज्जमाणं पासंते? तं नत्थि णं मोग्गरपाणी जक्खे इह संनिहिए। सुव्वत्तं णं एस कट्ठे।

तए णं से मोग्गरपाणी जक्खे अज्जुणयस्स मालागारस्स अयमेयारूवं अज्झत्थियं [जाव] वियाणेत्ता अज्जुणयस्स मालागारस्स सरीरयं अणुप्पविसइ। अणुप्पविसित्ता तडतडस्स बन्धाइं छिन्दइ। छिन्दित्ता तं पलसहस्सणिप्फण्णं अयोमयं मोग्गरं गेण्हइ। गेण्हित्ता ते इत्थिसत्तमे पुरिसे घाएइ। तए णं से अज्जुणए मालागारे मोग्गरपाणिणा जक्खेणं अण्णाइट्ठे समाणे रायगिहस्स नगरस्स परिपेरन्तेणं कल्लाकल्लिं छ इत्थिसत्तमे पुरिसे घाएमाणे विहरइ।

रायगिहे नयरे (सिंघाडग [जाव] महापहपहेसु) बहुजणो अन्नमन्नस्स एवमाइक्खइ [४]। एवं खलु ... अज्जुणए मालागारे मोग्गरपाणिणा ... समाणे रायगिहे नयरे बहिया छ इत्थिसत्तमे पुरिसे घाएमाणे विहरइ।

तए णं से सेणिए राया इमीसे कहाए लद्धट्ठे समाणे कोडुम्बियपुरिसे सद्दावेइ। सद्दावेत्ता एवं वयासी।

"एवं खलु देवाणुप्पिया! अज्जुणए मालागारे [जाव] घाएमाणे विहरइ। तं मा णं तुब्भे केइ कट्ठस्स वा तणस्स वा पाणियस्स वा पुप्फफलाणं वा अट्ठाए सइरं निग्गच्छउ। मा णं तस्स सरीरस्स वावत्ती भविस्सइ।"

त्ति कट्टु दोच्चं पि तच्चं पि घोसणयं घोसेइ। घोसेत्ता खिप्पामेव ममेयं पच्चप्पिणह।"

तए णं ते कोडुंबिय° [जाव] पच्चप्पिणंति।

तत्थ णं रायगिहे नगरे सुदंसणे नामं सेट्ठी परिवसइ [अड्ढे]। तए णं से सुदंसणे समणोवासए यावि होत्था, "अभिगयजीवाजीवे [जाव] विहरइ। तेणं कालेणं तेणं समएणं समणे भगवं [जाव] समोसढे [ ] विहरइ। तए णं रायगिहे नगरे (सिंघाडग [°] बहुजणो) अन्नमन्नस्स एवमाइक्खइ [जाव]। "किमंग पुण विउलस्स अट्ठस्स गहणयाए [°]।" एवं तस्स सुदंसणस्स बहुजणस्स अंतिए एयं सोच्चा निसम्म अयं अज्झत्थिए [४]। "एवं खलु समणे [जाव] विहरइ। तं गच्छामि णं [ ] वंदामि [ ]।" एवं संपेहेइ। संपेहित्ता जेणेव अम्मापियरो तेणेव उवागच्छइ। उवागच्छित्ता करयल [°] मत्थंकि कट्टु एवं वयासी। "एवं खलु अम्मयाओ[77] समणे [जाव] विहरइ। तं गच्छामि णं समणं भगवं महावीरं वंदामि नमंसामि [जाव] पज्जुवासामि।

तए णं सुदंसणं सेट्ठिं अम्मापियरो एवं वयासी। "एवं खलु पुत्ता! अज्जुणए मालागारे [जाव] घाएमाणे विहरइ। तं मा णं पुत्ता! समणं भगवं महावीरं वंदए निग्गच्छाहि। मा णं तव सरीरयस्स वावत्ती भविस्सइ। तुमं णं इहगए चेव समणं भगवं महावीरं वंदाहि नमंसाहि।"

77 ACDE अम्मिया. B अम्मिया.

तए णं सुदंसणे सेट्ठी अम्मापियरं[19] एवं वयासी। किण्णं अहं अम्मयाओ![20] समणं भगवं महावीरं इहमागयं इह पत्तं इह समोसढं इह गए चेव वंदिस्सामि। तं गच्छामि णं अहं अम्मयाओ! तुब्भेहिं अब्भणुण्णाए समाणे भगवं महावीरं वंदए।"

तए णं सुदंसणं सेट्ठिं अम्मापियरो जाहे नो संचाएंति बहूहिं आघवणाहिं [४] [जाव] परूवेत्तए ताहे एवं वयासी। अहासुहं देवाणुप्पिया! मा पडिबंधं करेह।

तए णं से सुदंसणे अम्मापिईहिं[21] अब्भणुण्णाए समाणे ण्हाए सुद्धप्पा वेसाइं [जाव] सरीरे[22] सयाओ गिहाओ पडिणिक्खमइ। पडिणिक्खमित्ता पायविहारचारेणं रायगिहं नगरं मज्झंमज्झेणं निग्गच्छइ। निग्गच्छित्ता मोग्गरपाणिस्स जक्खस्स जक्खाययणस्स अदूरसामंतेणं जेणेव गुणसिलए चेइए जेणेव समणे भगवं महावीरे तेणेव पहारेत्थ गमणाए। तए णं से मोग्गरपाणी जक्खे सुदंसणं समणोवासयं अदूरसा

अंतेणं वीईवयमाणं पासइ। पासित्ता आसुरत्ते [५] तं पलसहस्सणिप्फण्णं अयोमयं मोग्गरं उल्लालेमाणे उल्लालेमाणे जेणेव सुरादेवे समणोवासए तेणेव पहारेत्थ गमणाए। तए णं से सुरादेवे समणोवासए मोग्गरपाणिं अन्नं एज्जमाणं पासइ। पासित्ता अभीए अतत्थे अणुव्विग्गे अक्खुभिए अचलिए असंभंते वत्थंतेणं भूमिं पमज्जइ। पमज्जित्ता करयलपरिग्गहियं सिरसावत्तं दसनहं अंजलिं मत्थए कट्टु[85] एवं वयासी। "नमोऽत्थु णं अरहंताणं [जाव] संपत्ताणं। नमोत्थु णं समणस्स [जाव] संपाविउकामस्स। पुव्विं पि[86] णं मए समणस्स भगवओ महावीरस्स अंतिए थूलए पाणाइवाए पच्चक्खाए जावज्जीवाए। थूलए मुसावाए, थूलए अदिण्णादाणे, सदारसंतोसे कए जावज्जीवाए। इच्छापरिमाणे कए जावज्जीवाए। इयाणिं पि तस्सेव अंतियं सव्वं पाणाइवायं पच्चक्खामि जावज्जीवाए। मुसावायं अदत्तादाणं मेहुणं परिग्गहं पच्चक्खामि जावज्जीवाए। सव्वं कोहं [जाव] मिच्छादंसणसल्लं पच्चक्खामि जावज्जीवाए। सव्वं असणं पाणं खाइमं साइमं चउव्विहं पि आहारं पच्चक्खामि जावज्जीवाए। जइ णं एत्तो उवसग्गाओ मुच्चिस्सामि तो

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85 Mss. giv this करयल etc. details incorporated from the commentary 86 E ण other Mss णि some text where this passage occures e g ओववाइयसुत्त Suru's edition P 70 Sutra 87 ण

मे कप्पेइ पारेत्तए। अह णो एत्तो उवसग्गाओ मुच्चिस्सामि तथा मे तहा पच्चक्खाए चेव।" त्ति कट्टु सागारं पडिमं पडिवज्जइ।

तए णं से मोग्गरपाणी जक्खे तं पलसहस्सणिप्फण्णं अयोमयं मोग्गरं उल्लालेमाणे उल्लालेमाणे जेणेव सुदंसणे समणोवासए तेणेव उवागए। नो चेव णं संचाएइ तेयसा समभिपडित्तए। तए णं से मोग्गरपाणी जक्खे सुदंसणं समणोवासयं सव्वओ समंता परिघोलेमाणे परिघोलेमाणे जाहे नो चेव णं संचाएइ सुदंसणं समणोवासयं तेयसा समभिपडित्तए, ताहे सुदंसणस्स समणोवासयस्स पुरओ सपक्खिं सपडिदिसिं ठिच्चा सुदंसणं समणोवासयं अणिमिसाए दिट्ठीए सुचिरं निरिक्खइ। निरिक्खित्ता अज्जुणयस्स मालागारस्स सरीरं विप्पजहइ। विप्पजहित्ता तं पलसहस्सणिप्फण्णं अयोमयं मोग्गरं गहाय जामेव दिसं पाउब्भूए तामेव दिसं पडिगए। तए णं से अज्जुणए मालागारे मोग्गरपाणिणा जक्खेणं विप्पमुक्के समाणे धस त्ति धरणियलंसि सव्वंगेहिं निवडइ।

तए णं से सुदंसणे समणोवासए 'निरुवसग्गं' मिति कट्टु पडिमं पारेइ।

तए णं से अज्जुणए मालागारे तओ मुहुत्तंतरेण आसत्थे समाणे उट्ठेइ। उट्ठित्ता सुदंसणं समणोवासयं एवं वयासी।

तए णं से सुदंसणे समणोवासए अज्जुणयं मालागारं एवं वयासी ।

" एवं खलु देवाणुप्पिया ! अहं सुदंसणे नामं समणोवासए अभिगयजीवाजीवे गुणसिलए चेइए समणं भगवं महावीरं वंदए संपत्थिए ।"

तए णं से अज्जुणए मालागारे सुदंसणं समणोवासयं एवं वयासी ।

' तं इच्छामि णं देवाणुप्पिया ! अहमवि तुमए सद्धिं समणं भगवं महावीरं वंदित्तए [ जाव ] पज्जुवासित्तए । अहासुहं देवाणुप्पिया ! मा पडिबंधं करेह ।"

तए णं से सुदंसणे समणोवासए अज्जुणएणं मालागारेणं सद्धिं जेणेव गुणसिलए चेइए जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ । उवागच्छित्ता अज्जुणएणं मालागारेणं सद्धिं समणं भगवं महावीरं तिक्खुत्तो [जाव] पज्जुवासइ । तए णं से समणे भगवं महावीरे सुदंसणस्स समणोवासगस्स अज्जुणयस्स मालागारस्स तीसे य [०] धम्मकहा [ ] सुदंसणे पडिगए ।

तए णं से अज्जुणए मालागारे समणस्स भगवओ महावीरस्स अंतियं धम्मं सोच्चा निसम्म [हट्ठ०] । ' सद्दहामि णं भंते । निग्गंथं पावयणं [जाव] अब्भुट्ठेमि । अहासुहं देवाणुप्पिया ! मा पडिबंधं करेह । "

तए णं से अज्जुणए मालागारे उत्तर [ ] सयमेव पंचमुट्ठियं लोयं करेइ । करित्ता [जाव] अणगारे जाए [जाव] विहरइ । तए णं से अज्जुणए अणगारे जं चेव दिवसं मुंडे [ जाव ] पव्वइए तं चेव दिवसं

समणं भगवं महावीरं वंदइ नमंसइ। वंदित्ता नमंसित्ता इमं एयारूवं अभिग्गहं उगिण्हइ। "कप्पइ मे जावज्जीवाए छट्ठंछट्ठेणं अणिक्खित्तेणं तवोकम्मेणं अप्पाणं भावेमाणस्स विहरित्तए" त्ति कट्टु अयमेयारूवं अभिग्गहं ओगिण्हइ। ओगिण्हित्ता जावज्जीवाए [जाव] विहरइ। तए णं से अज्जुणए अणगारे छट्ठक्खमणपारणयंसि पढमाए पोरिसीए सज्झायं करेइ। जहा गोयमसामी [जाव] अडइ।

तए णं तं अज्जुणयं अणगारं रायगिहे नयरे उच्च जाव| अडमाणं बहवे इत्थीओ य पुरिसा य डहरा य महल्ला य जुवाणा य एवं वयासी। "इमेणं मे पिता मारिए। माता मारिया। भाया भगिणी भज्जा पुत्ते धूया सुण्हा । इमेण मे अन्नयरे सयणसंबंधिपरियणे मारिए।" त्ति कट्टु अप्पेगइया अक्कोसंति अप्पेगइया हीलंति निंदंति खिंसंति गरिहंति तज्जेंति तालेंति। तए णं से अज्जुणए अणगारे तेहिं बहूहिं इत्थीहि य पुरिसेहि य डहरेहि य महल्लेहि य जुवाणएहि य आओसिज्जमाणे [जाव] तालेज्जमाणे

तेसिं मणसा वि अपउस्समाणे सम्मं सहइ सम्मं खमइ तितिक्खइ अहियासेइ । सम्मं सहमाणे [ ] रायगिहे नयरे उच्चणीयमज्झिमकुलाइं अडमाणे जइ भत्तं लभइ तो पाणं न लभइ, जइ पाणं तो भत्तं न लभइ । तए णं से अज्जुणए अणगारे अदीणे अविमणे अकलुसे अणाइले अविसादी अपरितंतजोगी अडइ । अडित्ता रायगिहाओ नगराओ पडिणिक्खमइ । पडिणिक्खमित्ता जेणेव गुणसिलए चेइए जेणेव समणे भगवं महावीरे (जहा गोयमसामी [जाव]) पडिदंसेइ । पडिदंसित्ता समणेणं भगवया महावीरेणं अब्भणुण्णाए समाणे [४] बिलमिव पन्नगभूएणं अप्पाणेणं तमाहारं आहारेइ ।

तए णं समणे भगवं महावीरे अन्नया रायगिहे पडिणिक्खमइ । पडिणिक्खमित्ता बहिं जणवय विहरइ । तए णं से अज्जुणए अणगारे तेणं ओरालेणं[93] पयत्तेणं पग्गहिएणं महाणुभागेणं तवोकम्मेणं अप्पाणं भावेमाणे बहुपुण्णे छम्मासे सामण्णपरियागं पाउणइ । पाउणित्ता अद्धमासियाए संलेहणाए अप्पाणं झूसेइ । झूसित्ता तीसं भत्ताइं अणसणाए छेदेइ । छेदित्ता जस्सट्ठाए कीरइ [जाव] सिद्धे ॥[94] [Sūtra. 13]

तेणं कालेणं तेणं समएणं रायगिहे नगरे गुण सिलए चेइए । सेणिए राया । कासवे नामं गाहावई

93 उरालेणं and ओरालेणं both are found in the Mss 94 D is systematic in giving the end of the अज्झयण all through her [illegible] [illegible] अज्झयणं समत्तं ।

परिवसइ । अट्ठ मज्झाई । सोलस वासा परियाओ । विपुले सिद्धे ।

एवं खेमए वि गाहावई । नवरं कायंदी[11] नयरी । सोलस वासा परियाओ । विपुले पव्वए सिद्धे ।

एवं धितिहरे वि गाहावई । कायंदीए नयरीए । सोलस वासा परियाओ । विपुले सिद्धे ।

एवं केलासे वि गाहावई । नवरं सागेए नयरे । बारस वासाई परियाओ । विपुले सिद्धे ।

एवं हरिचंदणे वि गाहावई । साएए । बारस वासा परियाओ । विपुले सिद्धे ।

एवं वारत्तए वि गाहावई । नवरं रायगिहे नगरे । बारस वासा परियाओ । विपुले सिद्धे ।

एवं सुदंसणे वि गाहावई । नवरं वाणियग्गामे नयरे । दूइपलासए चेइए । पंच वासा परियाओ । विपुले सिद्धे ।

एवं पुण्णभद्दे वि गाहावई । वाणियग्गामे नयरे । पंचवासा परियाओ । विपुले सिद्धे ।

एवं सुमणभद्दे वि गाहावई । सावत्थीए नयरीए । बहुवासाइं परियाओ । विपुले सिद्धे ।

एवं सुपइट्ठे वि गाहावई । सावत्थीए नयरीए । सत्तावीसं वासा परियाओ । विपुले सिद्धे ।

एवं मेहे वि गाहावई । रायगिहे नयरे । बहूइं वासाइं परियाओ । विपुले सिद्धे । [ ut 2. 14 ]

तेणं कालेणं तेणं समएणं पोलासपुरे नगरे। सिरिवणे उज्जाणे। तस्स णं पोलासपुरे नयरे विजये नामं राया होत्था। तस्स णं विजयस्स रण्णो सिरी नामं देवी होत्था [वण्णओ]। तस्स णं विजयस्स रण्णो पुत्ते सिरीए देवीए अत्तए अइमुत्ते नामं कुमारे होत्था सुमाले [ ]।

तेणं कालेणं तेणं समएणं समणे भगवं महावीरे [जाव] सिरिवणे विहरइ। तेणं कालेणं तेणं समएणं समणस्स भगवओ महावीरस्स जेट्ठे अंतेवासी इंदभूती (जहा पण्णत्तीए [जाव]।) पोलासपुरे नयरे उच्च [जाव] अडइ। इमं च णं अइमुत्ते कुमारे ण्हाए [जाव] विभूसिए बहूहिं दारएहि य दारियाहि य डिंभएहि य डिंभियाहि य कुमारएहि य कुमारियाहि[96] य सद्धिं संपरिवुडे सयाओ गिहाओ पडिणिक्खमइ। पडिणिक्खमित्ता जेणेव इंदट्ठाणे तेणेव उवागए। तेहिं बहूहिं दारएहि य [६] संपरिवुडे अभिरममाणे अभिरममाणे विहरइ। तए णं भगवं गोयमे पोलासपुरे नयरे उच्च [जाव] अडमाणे इंदट्ठाणस्स अदूरसामंतेणं वीईवयइ। तए णं से अइमुत्ते कुमारे भगवं गोयमं अदूरसामंतेणं वीईवयमाणं पासइ। पासित्ता जेणेव भगवं गोयमे तेणेव उवागए। उवागमित्ता भगवं गोयमं एवं वयासी।

"के णं भंते! तुब्भे?। किं वा अडह?।"

तए णं भगवं गोयमे अइमुत्तं कुमारं एवं वयासी।

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96 Mss are hesitating in the terminations हि–हिं, both are allowable.

'अम्हे णं देवाणुप्पिया समणा निग्गंथा ईरियासमिया [जाव] बंभयारी उच्चनीय[जाव] अडामो।'

तए णं अइमुत्ते कुमारे भगवं गोयमं एवं वयासी।

एह णं भंते तुम्हे जा णं अहं तुम्हें भिक्खं दवावेमि। त्ति कट्टु भगवं गोयमं अंगुलीए गेण्हइ गेण्हित्ता जेणेव सए गिहे तेणेव उवागए। तए णं सा सिरिदेवी भगवं गोयमं एज्जमाणं पासइ। पासित्ता हट्ट [ ] आसणाओ अब्भुट्ठेइ। अब्भुट्ठित्ता जेणेव भगवं गोयमे तेणेव उवागया। भगवं गोयमं तिक्खुत्तो आयाहिणपयाहिणं वंदइ [२] विउलेणं असण॰ [४] पडिविसज्जेइ। तए णं से अइमुत्ते कुमारे भगवं गोयमं एवं वयासी।

कहि णं भंते! तुम्हे परिवसह?।

5 तए णं से भगवं गोयमे अइमुत्तं कुमारं एवं वयासी।

एवं खलु देवाणुप्पिया! मम धम्मायरिए धम्मोवएसए भगवं महावीरे आइगरे [जाव] संपाविउ कामे इहेव पोलासपुरस्स नगरस्स बहिया सिरिवणे उज्जाणे अहापडिरूवं उग्गहं उगिण्हित्ता संजमेणं [जाव भावेमाणे विहरइ। तत्थ णं अम्हे परिवसामो।

तए णं से अइमुत्ते कुमारे भगवं गोयमं एवं वयासी।

¥ ३ आ ण B( D अञ्ज th comment n I ‡ I b th su tion आ ण 95 D एवं t ४ 85

" इच्छामि णं भंते ! अहं तुम्मेहिं सद्धिं समणं भगवं महावीरं पायवंदए । अहासुहं देवाणुप्पिया ! मा पडिबंधं करेह । "

तए णं से अइमुत्ते कुमारे भगवया गोयमेणं सद्धिं जेणेव समणे महावीरे तेणेव उवागच्छइ । उवागच्छित्ता समणं भगवं महावीरं तिक्खुत्तो आयाहिणपयाहिणं करेइ । करित्ता वंदइ [जाव] पज्जुवासइ । तए णं भगवं गोयमे जेणेव समणे भगवं महावीरे तेणेव उवागए [जाव] पडिदंसेइ । पडिदंसित्ता संजमेणं तवसा विहरइ । तए णं समणे अइमुत्तस्स तीसे य धम्मकहा । तए णं से अइमुत्ते समणस्स भगवओ महावीरस्स अंतिए धम्मं सोच्चा निसम्म हट्ठ [जाव] हियया[ ] " जं नवरं देवाणुप्पिया ! अम्मापियरो आपुच्छामि । तए णं अहं देवाणुप्पियाणं अंतिए [जाव] पव्वयामि । अहासुहं देवाणुप्पिया ! मा पडिबंधं करेह।"

तए ण से अइमुत्ते कुमारे जेणेव अम्मापियरो तेणेव उवागए [जाव] पव्वइत्तए" । अइमुत्तं कुमारं अम्मापियरो एवं वयासी ।

" बाले सि [जाव] तुमं पुत्ता ! असंबुद्धे सि [जाव] तुमं पुत्ता ! किं न तुमं जाणसि धम्मं !। "

तए णं से अइमुत्ते कुमारे अम्मापियरो[1] • एवं वयासी ।

एवं खलु अम्मयाओ ! जं चेव जाणामि तं चेव न जाणामि । जं चेव न जाणामि तं चेव जाणामि । "

100 cf foot note 74 ABCDE all अम्मपियरो

X

तए णं तं अइमुत्तं कुमारं अम्मापियरो एवं वयासी ।

का ण तुमं पुत्ता ! जं चेव जाणसि तं [जाव] चेव जाणसि ? ।

तए णं से अइमुत्ते कुमारे अम्मापियरो [101] एवं वयासी ।

जाणामि अहं अम्मयाओ ! जहा जायएणं अवस्समरियव्वं न जाणामि अहं अम्मयाओ ! काहे वा कहिं वा कहं वा केचिरेण वा ? । न जाणामि अम्मयाओ केहिं कम्मायणेहिं जीवा नेरइयतिरिक्खजोणियमणुस्सदेवेसु उववज्जंति । जाणामि णं अम्मयाओ ! जहा सएहिं कम्मायणेहिं [102] जीवा नेरइय० [जाव] उववज्जंति । एवं खलु अहं अम्मयाओ ! जं चेव जाणामि तं चेव न जाणामि । जं चेव न जाणामि तं चेव जाणामि । इच्छामि णं अम्मयाओ ! तुब्भेहिं अब्भणुण्णाए [जाव] पव्वइत्तए ।

तए णं तं अइमुत्तं कुमारं अम्मापियरो जाहे नो संचाएंति बहूहिं आघवणाहिं [जाव] इच्छामो ते जाया एगदिवसमवि रायसिरिं पासेत्तए । [103] तए णं

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101 Cf foot 100 102 AE कम्मायणेहिं BC, कम्मायणेहिं D कम्मायणेहिं th commentary has also bel It कम्मायणेहिं, r poss bly gauged from a knt qu a t कम्मेहिं कम्मायणेहिं E m tt M B M 2100 and edition f B mb wh ch I r read कम्मायणेहिं ... Notes It कम्मायणेहिं BC कम्मायणेहिं D कम्माय- णेहिं F कम्मायणेहिं

से अइमुत्ते कुमारे अम्मापियरो अणुवत्तमाणे तुसिणीए संचिट्ठइ । अभिसेओ जहा महाबलस्स । निक्खमणं । [जाव] सामाइयमाइयाइं अहिज्जइ । बहूइं वासाइं सामण्णपरियागं गुणरयणं [जाव] विपुले सिद्धे ।

तए कालेणं तेणं समएणं वाणारसीए नयरीए काममहावणे चेइए । तत्थ णं वाणारसीए[104] अलक्खे नामं राया होत्था । तेणं कालेणं तेणं समएणं समणे [जाव] विहरइ । परिसा । तए णं से अलक्खे राया समणस्स भगवओ महावीरस्स अंतिए जहा उदायणे तहा निक्खंते । नवरं जेट्ठपुत्तं रज्जे अहिसिंचइ । एक्कारस अंगाइं । बहू वासा परियाओ [जाव] विपुले सिद्धे ।

एवं जंबू ! समणेणं [जाव] छट्ठस्स वग्गस्स अयमट्ठे पण्णत्ते ॥ [Sūtra 15]

## [ सत्तमो वग्गो ]

जइ णं "॥ सत्तमस्स वग्गस्स उक्खेवओ ॥ [जाव] तेरस अज्झयणा पण्णत्ता ॥ तं जहा ।

नंदा तह नंदवई नंदुत्तर नंदिसेणिया चेव
मरुया सुमरुया महमरुया मरुदेवा य अट्ठमा ॥[105]
भद्दा य सुभद्दा य सुजाया सुमणा वि य

104 A वाणारसी BC वाणारसीए D वाणारसीए E वाणारसीइ 105 A. नंदा नंदवती चेव नंदुत्तरा नंदिसेणिया मरुया । सुमरुया महामरुया मरुदेवा य अट्ठमा ॥ B. तं नंदा तं नंदवती नंदुत्तर नंदिसेणिया चेव । मरुया सुमरुया महम-

भुयत्तिण्णा य बोपण्णा सत्तिपभवगार्ण नामाई॥"१००

जइ णं भंते ! [ ] तेरस्स अज्झयणस्स पण्णत्ता पढमस्स णं भंते ! अज्झयणस्स समणेणं [ ] के अट्ठे पण्णत्ते ।

एवं खलु जंबू ! तेणं कालेणं तेणं समएणं रायगिहे नयरे गुणसिलए चेइए । सेणिए राया । तस्स णं सेणियस्स रण्णो नंदा नामं देवी होत्था [ व ण्णओ ] । सामी समोसढे । परिसा निग्गया । तए णं सा नंदा देवी इमीसे कहाए लद्धट्ठा कोडुंबियपुरिसे सद्दावेइ । सद्दावेत्ता जाणं ( जहा पउमावई [जाव] ) । एक्कारस अंगाई अहिज्जित्ता वीसं वासाई परियाओ

जा महसेणा य कण्हा (कहा) ॥ ( Just lik B even
] [ m taken D) बत्तीसइ अ
णा नंदुत्तरा नदिसेणिया चेव । मरुया ५ सुम
रुया महमरुया आमा । E मरुया सुमरुयती २ बलोत्तर ३
नवमीयिक्का नव । मरुया सुमरुया ६ महामरुया मरुदेवा
य अट्ठमा ९ B t for the ighth queen अ-
मर्ती h nd ] मरुया सुमरुया महामरुया to con
for t 10 \ णंदा सुमरुया य बुद्धाहा सुमनावत्तिया भूयदिण्णा य बोधव्वा सेणियभज्जाण नामाइं ॥ B.
नंदा सुनंदा य सुमरुया सुमणावत्तिया भूयदिण्णा य बोधव्वा सेणियभज्जाण नामाई ।( tly a B ]) नंदा य १ सुमरुया य १
सुमरुया १ सुमणावई य । भूयदिण्णा य ११ बोधव्वा सेणियभज्जाणं नामाणि ॥ नंदा य सुभद्रा १ य सुमरुया ११ सुमणाविसो १२ ।
भूयदिण्णा १ य बोधव्वा सेणियभज्जाण नामाइं । I h ve
ded नामाणि ॥ ।

जाव] सिद्धा। एवं तेरस वि देवीओ नंदागमेण नेयव्वाओ ॥

सत्तमो वग्गो समत्तो ॥ [ Sutra 16 ]

## [ अट्ठमो वग्गो ]

"जइ णं" ॥ भंते ! अट्ठमस्स वग्गस्स उक्खेवओ । [जाव] दस अज्झयणा पण्णत्ता । तं जहा

काली सुकाली महाकाली कण्हा सुकण्हा महाकण्हा ।
वीरकण्हा य बोधव्वा रामकण्हा तहेव य ।
पिउसेणकण्हा नवमी दसमी महासेणकण्हा य ॥"

जइ[ ]दस अज्झयणा[ ] पढमस्स अज्झयणस्स के अट्ठे पण्णत्ते ? ।"

"एवं खलु जंबू ! तेणं कालेणं तेणं समएणं चंपा नामं नगरी होत्था । पुण्णभद्दे चेइए । तत्थ णं चंपाए नयरीए कोणिए राया [ वण्णओ ] । तत्थ णं चंपाए नयरीए सेणियस्स रण्णो भज्जा कोणियस्स रण्णो चुल्लमाउया काली नामं देवी होत्था [वण्णओ]। जहा नंदा (जाव) सामाइयमाइयाइं एक्कारस अंगाइं अहिज्जइ । बहूहिं चउत्थ० [जाव] अप्पाणं भावेमाणी विहरइ । तए णं सा काली अज्जा अन्नया कयाइ जेणेव अज्जचंदणा अज्जा तेणेव उवागया । उवागच्छित्ता एवं वयासी ।

इच्छामि णं अज्जाओ ! तुब्भेहिं अब्भणुण्णाया समाणा रयणावलिं तवं उवसंपज्जित्ताणं विहरित्तए ।

मासुहं देवाणुप्पिया ! मा पडिबन्धं करेह ।

तए णं सा काली अज्जा अज्जचंदणाए अब्भणुण्णाया समाणा उवसंपज्जित्ताणं विहरइ । तं जहा । चउत्थं करेइ चउत्थं करेत्ता सव्वकामगुणियं पारेइ । सव्वकामगुणियं पारेत्ता छट्ठं करेइ । छट्ठं करेत्ता सव्वकामगुणियं पारेइ २ । अट्ठमं करेइ २ । सव्वकाम० । मं छट्ठं करेइ । सव्वकाम २ । चउत्थं करेइ२ । सव्वकाम छट्ठं करेइ । सव्वकाम २ । अट्ठमं करेइ सव्वकाम २ दसमं करेइ२ । सव्वकाम०४ दुवालसमं करेइ सव्वकाम २ । चोद्दसमं २ । सव्व २ । सोलसमं । सव्व २ । अट्ठारसमं २ । सव्व० २ । वीसइमं । सव्व । बावीसइमं २ । सव्व० २ । चउवीसइमं २ । सव्व । छव्वीसइमं २ । सव्व० २ । अट्ठावीसइमं । सव्व तीसइमं । सव्व २ । बत्तीसइमं सव्व २ । चोत्तीसइमं २ । सव्व २ । चोत्तीसं छट्ठं करेइ २ । सव्व २ । बत्तीसं करेइ २ । सव्व । बत्तीसं । सव्व । तीसं २ । सव्व० २ । अट्ठावीसं । सव्व । छव्वीसं २ । सव्व २ । चउवीसं सव्व २ । बावीसं । सव्व २ । वीसं २ । सव्व० २ अट्ठारसमं सव्व सोलसमं २ । सव्व २ । चोद्दसमं २ सव्व बारसमं सव्व दसमं २ । सव्व २ । अट्ठमं सव्व । छट्ठं सव्व चउत्थं २ । सव्व० अट्ठमं करेइ सव्व २ अट्ठमं करेइ । सव्व० छट्ठं करेइ सव्व । चउत्थं सव्व ।

एवं खलु एसा रयणावलीए तवोकम्मस्स पढमा परिवाडी एगेणं संवच्छरेणं तिहिं मासेहिं बावीसाए य अहोरत्तेहिं अहासुत्ता [जाव] आराहिया भवइ।

तयाणंतरं च णं दोच्चाए परिवाडीए चउत्थं करेइ। विगइवज्जं पारेइ २। छट्ठं करेइ। विगइवज्जं पारेइ। एवं जहा पढमाए वि। नवरं सव्वपारणए विगइवज्जं पारेइ [जाव] आराहिया भवइ।

तयाणंतरं च तच्चाए परिवाडीए चउत्थं करेइ। अलेवाडं पारेइ। सेसं तहेव।

एवं चउत्था परिवाडी। नवरं सव्वपारणए आयंबिलं पारेइ। सेसं तहेव। तं चेव

पढमंमि सव्वकामं पारणयं बिइयए विगइवज्जं।
तइयंमि अलेवाडं आयंबिलं चउत्थम्मि॥

तए णं सा काली अज्जा रयणावली तवोकम्मं पंचहिं संवच्छरेहिं दोहि य मासेहिं अट्ठावीसाए य दिवसेहिं अहासुत्तं [जाव] आराहेत्ता जेणेव अज्जचंदणा अज्जा तेणेव उवागया। उवागमित्ता अज्जचंदणं अज्जं वंदइ नमंसइ। वंदित्ता नमंसित्ता बहूहिं चउत्थ० [जाव] भावेमाणी विहरइ।

तए णं सा काली अज्जा तेणं उरालेणं [जाव] धमणिसंतया जाया यावि होत्था से जहा इंगाल०[जाव] सुहुयहुयासणे इव भासरासिपलिच्छन्ना[109] तवेणं तेएणं तवतेयसिरीए अतीव उवसोभेमाणी विहरइ।

तए णं तीसे कालीए अज्जाए अण्णया कयाइ

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108 A आयंबिल्लो BCDE आयंबिलमो 109 A भासरासिपलिच्छन्नेण BCDE as in the text.

पुप्फरत्तावरत्तकाले समणमभिग्गिए। अज्जा चंदणस्स जिता जहा अाय मणिप गहणं [५][11] तावसा[11] म सय कम्म [जाव] प्रलंत मज्जचंदणं मज्ज आपुच्छित्ता मज्जचंदणाए मज्जाए मम्मणुण्णायाए समाणीए मसहणाप्पमणाअमिलाए मणपायपडियारमिलायाए पापायगपाए कामं मणककसमाणीए विहरेतस सिकह एवं संपहर सपहित्ता जेणव मज्जचंदणा मज्जा तणव उयागच्छइ। उवागमित्ता मज्जचंदणं वंदइ नमंसइ। वंदित्ता नमंसित्ता एव वयासी।

इच्छामि ण मज्जा तुम्भेहिं मन्मणुण्णाया समाणा रमाइण्णा [जाव विहरेत्तए। महासुहं [०]।[*]

काली मज्जा मज्जचंदणाए मम्मणुण्णाया समाणी ममाइण्णा [जाव विहरइ। सा काली मज्जा मज्जचंदणाए भणिय मामाइयमाईयाइं एक्कारस अंगाइं अहिज्जित्ता बहुपडिपुण्णाइं अट्ठ संवच्छराइं सामण्णपरियागं पाउणित्ता मासियाए संलेहणाए अत्ताणं झूसेत्ता सट्ठिं भत्ताइं अणसणाए छेदित्ता जस्सट्ठाए कीरइ [जाव चरिमुस्सासनीसासेहिं सिद्धा [५] ॥

निक्खेवओ ॥

पढमं अज्झयणं समत्तं ॥ [ (ना ] ]

तेणं कालेणं तेणं समएणं चंपा नामं नयरी। पुण्णभद्दे चेइए। कोणिए राया। तत्थ णं सेणियस्स रण्णो भज्जा कोणियस्स रण्णो चुल्लमाउया सुकाली नामं देवी होत्था जहा काली तहा सुकाली वि

11 ... [illegible] ... [ ... D

... [illegible] ... [ ...

निक्खंता [जाव] बहूहिं चउत्थ [जाव] भावेमाणी विहरइ । तए णं सा सुकण्हा अज्जा अण्णया कयाइ जेणेव अज्जचंदणा अज्जा [जाव] " इच्छामि णं अज्जाओ ! तुब्भेहिं अब्भणुण्णाया समाणी कणगावलीतवोकम्मं उवसंपज्जित्ताणं विहरित्तए ।

एवं जहा रयणावली तहा कणगावली वि । नवरं तिसु ठाणेसु अट्ठमाइं करेइ, जहा रयणावलीए छट्ठाइं । एक्काए परिवाडीए संवच्छरो पंच मासा बारस य अहोरत्ता । चउण्हं पंच वरिसा नव मासा अट्ठारस दिवसा । सेसं तहेव । नव वासा परियाओ [जाव] सिद्धा ॥ [ Sutra 18 ]

एवं महाकाली वि । नवरं खुड्डागं सीहनिक्कीलियं तवोकम्मं उवसंपज्जित्ताणं विहरइ । तं जहा । चउत्थं करेइ । करित्ता सव्वकामगुणियं पारेइ । पारेत्ता छट्ठं करेइ । करित्ता सव्वकामगुणियं पारेइ । पारित्ता चउत्थं करेइ । सव्वका० २ । अट्ठम करेइ २ । सव्वका० २ । छट्ठं० २ । सव्व० २ । दसमं २ । सव्व० २ । अट्ठमं २ । सव्व०२ । दुवालसं २ । सव्व २ । दसमं २ । सव्व २ । चोद्दसं० २ । सव्व० २ । दुवालस[112] २ । सव्व २ । सोलसम० २ । सव्व २ । चोद्दसं० २ । सव्व २ । अट्ठारसं २ । सव्व २ । सोलसमं २ । सव्व० २ । वीसम० २ । सव्व० २ । अट्ठारसं २ । सव्व २ । वीसमं २ । सव्व २ । सोलसमं २ । सव्व० २ । अट्ठारसं २ । सव्व २ । चोद्दसं० २ । सव्व २ । सोलसमं २ । सव्व २ । दुवालसं २ । सव्व० २ ।

112 AD दुवालसं B. दुवालसमं E बारसमं

बाद्स २ । सम्म २ । दसमं २ । सम्मा० २ । दुवा-
लस० २ । सम्म० २ । अट्ठमं २ । सम्म० २ । दसमं०
२ । सम्म २ । छट्ठं २ । सम्म० २ । अट्ठमं २ । सम्म०
२ चउत्थं । सम्म २ । छट्ठं० २ । सम्मा० २ ।
चउत्थं २ । सव्वकामगुणियं पारेइ ।

ताइंच चत्तारि परिवाडीओ । पढमाए परिवाडीए
छम्मासा सत्त य दिवसा । चउण्हं दो वरिसा अट्ठावीसा
य दिवसा [जाव] सिद्धा ॥ [Sutra 19]

एवं कण्हा वि । नवरं महालयं सीहनिक्कीलियं
तवोकम्मं उवसंपज्जित्ता णं विहरइ । नवरं चोत्तीसमं जाव नेयव्वं ।
तहेव ऊसारेयव्वं । एक्काए वायणं छम्मासा अट्ठारस य
दिवसा । चउण्हं छम्मासिसा दो मासा बारस य अहो
रत्ता सेसं जहा कालीए [जाव] सिद्धा ॥ [Sutra 20]

एवं सुकण्हा वि नवरं सत्तसत्तमियं भिक्खु-
पडिमं उवसंपज्जित्ताणं विहरइ । पढमे सत्तए एक्केक्कं
भोयणस्स दत्तिं पडिगाहेइ एक्केक्कं पाणयस्स । दोच्चे
सत्तए दो दो भोयणस्स दो दो पाणयस्स पडिगाहेइ ।
तच्चे सत्तए तिण्णि० । चउत्थे० । पंचमे० । सत्तमे
सत्तए सत्त दत्तीओ भोयणस्स पडिगाहेइ सत्त
पाणयस्स ।

एवं खलु एयं सत्तसत्तमियं भिक्खुपडिमं एगूण-
पण्णाए राइंदिएहिं एगेण य छन्नउएणं भिक्खास-
एणं अहासुत्ता जाव आराहेत्ता जेणेव अज्जचंदणा
अज्जा तेणेव उवागया उवागच्छित्ता अज्जचंदणं अज्जं
वंदइ नमंसइ वंदित्ता नमंसित्ता एवं वयासी
इच्छामि णं अज्जाओ तुब्भेहिं अब्भणुण्णाया

समाणी अट्ठट्ठमियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरेत्तए । अहासुहं देवाणुप्पिया ! मा पडिबंधं करेह ।'

तए णं सा सुकण्हा अज्जा अज्जचंदणाए अब्भणुण्णाया समाणी अट्ठट्ठमियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरइ ।

पढमे अट्ठए एक्केक्कं भोयणस्स दत्तिं पडिगाहेइ एक्केक्कं पाणयस्स । [जाव] अट्ठमे अट्ठए अट्ठ भोयणस्स पडिगाहेइ अट्ठ पाणयस्स ।

एवं खलु एयं अट्ठट्ठमियं भिक्खुपडिमं चउसट्ठीए राइंदिएहिं दोहि य अट्ठासीएहिं भिक्खासएहिं । अहासुत्ता [जाव] नवनवमियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरइ ।

पढमे नवए एक्केक्कं भोयणस्स दत्तिं पडिगाहेइ एक्केक्कं पाणयस्स [जाव] नवमे नवए नव दत्तीओ भोयणस्स नव पाणयस्स ।

एवं खलु नवनवमियं भिक्खुपडिमं एक्कासीए राइंदिएहिं चउहिं पंचोत्तरेहिं भिक्खासएहिं । अहासुत्ता [जाव] दसदसमियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरइ ।

पढमे दसए एक्केक्कं भोयणस्स दत्तिं पडिगाहेइ एक्केक्कं पाणयस्स । [जाव] दसमे दसए दस दस दत्तीओ भोयणस्स पडिगाहेइ दस दस पाणयस्स ।

एवं खलु एयं दसदसमियं भिक्खुपडिमं एक्केणं राइंदियसएणं अद्धछट्ठेहिं भिक्खासएहिं । अहासुत्तं [जाव] आराहेइ । आराहित्ता बहूहिं चउत्थ [जाव] मासद्ध मासविविहतवोकम्मेहिं अप्पाणं भावेमाणी विहरइ ।

चोद्दसं २ । सत्त २ । दसमं २ । सत्त० २ । दुवालसं २ । सत्त २ । अट्ठमं २ । सत्त० २ । दसमं० २ । सत्त २ । छट्ठं २ । सत्त० २ । अट्ठमं २ । सत्त० २ । चउत्थं० । सत्त १ । छट्ठं० २ । सत्त० २ । चउत्थं २ । सव्वकामगुणियं पारेइ ।

तहेव चत्तारि परिवाडीओ । एक्काए परिवाडीए छम्मासा सत्त य दिवसा । चउण्हं दो वरिसा अट्ठावीसा य दिवसा [जाव] सिद्धा ॥ [Sutra 19]

एवं कण्हा वि । नवरं महालयं सीहनिक्कीलियं तवोकम्मं तहेव सुयाणी । नवरं चोत्तीसइमं जाव नेयव्वं । तहेव ऊसारयव्वं । एक्काए वायाए छम्मासा अट्ठारस य दिवसा । चउण्हं छव्वरिसा दो मासा बारस य अहोरत्ता । सेसं जहा कालाए [जाव] सिद्धा ॥ [Sutra 20]

एवं सुकण्हा वि । नवरं सत्तसत्तमियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरइ । पढमे सत्तए एक्केक्कं भोयणस्स दत्तिं पडिगाहेइ एक्केक्कं पाणयस्स । दोच्चे सत्तए दो दो भोयणस्स दो दो पाणयस्स पडिगाहेइ । तच्चे सत्तए तिण्णि० । चउत्थे० । पंचमे० । सत्तमे सत्तए सत्त दत्तीओ भोयणस्स पडिगाहेइ सत्त पाणयस्स ।

एवं खलु एयं सत्तसत्तमियं भिक्खुपडिमं एगूणपन्नाए राइंदिएहिं एगेण य छन्नउएणं भिक्खासएणं । अहासुत्तं जाव आराहेत्ता जेणेव अज्जचंदणा अज्जा तेणेव उवागया । उवागमित्ता अज्जचंदणं अज्जं वंदइ नमंसइ वंदित्ता नमंसित्ता एवं वयासी ।

इच्छामि णं अज्जाओ ! तुब्भेहिं अब्भणुण्णाया

समाणी अट्ठट्ठमियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरेत्तए । अहासुहं देवाणुप्पिया ! मा पडिबंधं करेह । ”

तए णं सा सुकण्हा अज्जा अज्जचंदणाए अब्भणुण्णाया समाणी अट्ठट्ठमियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरइ ।

पढमे अट्ठए एक्केक्कं भोयणस्स दत्तिं पडिगाहेइ एक्केक्कं पाणयस्स । [जाव] अट्ठमे अट्ठए अट्ठट्ठ भोयणस्स पडिगाहेइ अट्ठ पाणयस्स ।

एवं खलु एयं अट्ठट्ठमियं भिक्खुपडिमं चउसट्ठीए राइंदिएहिं दोहि य अट्ठासीएहिं भिक्खासएहिं । अहासुत्ता [जाव] नवनवमियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरइ ।

पढमे नवए एक्केक्कं भोयणस्स दत्तिं पडिगाहेइ एक्केक्कं पाणयस्स [जाव] नवमे नवए नव दत्तीओ भोयणस्स नव पाणयस्स ।

एवं खलु नवनवमियं भिक्खुपडिमं एक्कासीइ राइंदिएहिं चउहिं पंचोत्तरेहिं भिक्खासएहिं । अहासुत्ता [जाव] दसदसमियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरइ ।

पढमे दसए एक्केक्कं भोयणस्स दत्तिं पडिगाहेइ एक्केक्कं पाणयस्स । [जाव] दसमे दसए दस दस दत्तीओ भोयणस्स पडिगाहेइ दस दस पाणयस्स ।

एवं खलु एयं दसदसमियं भिक्खुपडिमं एक्केणं राइंदियसएणं अद्धछट्ठेहिं भिक्खासएहिं । अहासुत्तं [जाव] आराहेइ । आराहित्ता बहूहिं चउत्थ [जाव] मासद्ध मासविविहतवोकम्मेहिं अप्पाणं भावेमाणी विहरइ ।

तए णं सा सुकण्हा अज्जा तेणं उरालेणं [जाव] सिद्धा ॥

॥ निक्खेवओ ॥ पंचममज्झयणं ॥ [Sūtra 21]

एवं महाकण्हा वि । नवरं खुड्डागं सव्वओभद्दं पडिमं उवसंपज्जित्ताणं विहरइ । चउत्थं करेइ । करित्ता सव्वकामगुणियं पारेइ । पारित्ता छट्ठं करेइ १ । सव्व° २ । अट्ठमं० २ । सव्व० ९ । दसमं० ४ । सव्व० ९ । दुवालसमं० । सव्व० ४ । अट्ठमं २ । सव्व° ९ । दसमं ४ । सव्व° ९ । दुवालसमं २ । सव्व° ९ । चउत्थं ४ । सव्व । छट्ठं २ । सव्व २ । दुवालसमं । सव्व ४ । चउत्थ० २ । सव्व २ । छट्ठं २ । सव्व । अट्ठमं । सव्व २ । दसमं १ । सव्व° २ । छट्ठं १ । सव्व ५ । अट्ठमं २ । सव्व° १ । दसमं । सव्व २ । दुवालसमं २ । सव्व ९ । चउत्थं ४ । दसमं ४ । सव्व ४ । दुवालसमं २ । सव्व ४ । चउत्थं २ । सव्व २ । छट्ठं २ । सव्व° । अट्ठमं । सव्व ॥

एवं खलु एयं खुड्डागसव्वओभद्दस्स तवोकम्मस्स पढमं परिवाडिं तिहिं मासेहिं दसहिं दिवसेहिं अहासुत्तं [जाव] आराहित्ता दोच्चाए परिवाडीए चउत्थं करेइ । करित्ता विगइवज्जं पारेइ । पारित्ता जहा रयणावलीए तहा । एत्थ वि चत्तारि परिवाडीओ । पारणा तहेव । चउण्हं कालो संवच्छरो मासो दस य दिवसा । सेसं तहेव । [जाव] सिद्धा ।

॥ निक्खेवओ ॥ छट्ठमज्झयणं ॥ [Sūtra 22]

एवं वीरकण्हा वि । नवरं महालयं सव्वओ

मई तवोकम्मं उवसंपज्जित्ताणं विहरइ। तं जहा। चउत्थं करेइ २। सव्व २। छट्ठं २। सव्व०२। अट्ठमं०२। सव्व २। दसमं०२। सव्व २। दुवालसमं २। सव्व०२। चोद्दसं०२। सव्व २। सोलसमं २। सव्व २। दसमं०२। सव्व २। दुवालसमं०२। सव्व २। चोद्दसं २। सव्व०२। सोलसमं०२। सव्व०२। चउत्थं २। सव्व०२। छट्ठं०२। सव्व०२। अट्ठमं०२। सव्व०२। सोलसमं २। सव्व०२। चउत्थं २। सव्व २। छट्ठं०२। सव्व २। अट्ठमं २। सव्व२। दसमं २। सव्व०२। दुवालसमं २। सव्व०२। चोद्दसं २। सव्व २। अट्ठमं २। सव्व०२। दसमं २। सव्व०२। दुवालसमं २। सव्व २। चोद्दसमं २। सव्व०२। सोलसमं २। सव्व २। चउत्थं २। सव्व २। छट्ठं२। सव्व २। चोद्दसं २। सव्व २। सोलसमं०२। सव्व २। चउत्थं २। सव्व २। छट्ठं०२। सव्व०२। अट्ठमं०२। सव्व०२। दसमं०२। सव्व०२। दुवालसमं २। सव्व २। छट्ठं २। सव्व २। अट्ठमं २। सव्व २। दसमं०२। सव्व०२। दुवालसं २। सव्व०२। चोद्दसं०२। सव्व २। सोलसमं २। सव्व०२। चउत्थं २। सव्व०२। दुवालसं०२। सव्व २। चोद्दसं २। सव्व २। सोलसमं २। सव्व०२। चउत्थं २। सव्व २। छट्ठं०२। सव्व २। अट्ठमं २। सव्व २। दसमं०२। सव्व० ।

एक्केक्काए लयाए अट्ठमासा पंच य दिवसा। चउण्हं दो वासा अट्ठमासा वीसं दिवसा। सेसं तहेव [जाव] सिद्धा ॥ [ Sutra 28 ]

एवं रामकण्हा वि। नवरं भद्दोत्तरपडिमं उवसंपज्जित्ताणं विहरइ। तं जहा। दुवालसमं करेइ। सव्व०२। चोद्दसमं २। सव्व २। सोलसमं०२। सव्व २। अट्ठारसमं०२। सव्व २। वीसइमं २। सव्व २। सोलसमं०

२। सम्म २। अट्ठारसमं०२। सम्म०२। वीसइमं०२। सम्म०२। दुवालसमं २। सम्म २। चोद्दसमं २। सम्म०२। वीसइमं २। सम्म०२। दुवालसमं० २। सम्म २। चोद्दसमं०२। सम्म २। सोलसमं २। सम्म०२। अट्ठारसमं २। सम्म०२। चोद्दसमं २। सम्म०२। सोलसमं२। सम्म०२। अट्ठारसमं० सम्म०२। वीसमं २। सम्म २। दुवालसमं २। सम्म० अट्ठारसमं २। सम्म २। वीसइमं २। दुवालसमं २। सम्म २। चोद्दसमं २। सम्म २। सोलसमं २। सम्म ॥

एक्कस्स कालो छम्मासा वीस य दिवसा।
चउण्हं कालो दो वरिसा दो मासा वीस य दिवसा।
सेसं तहेव जहा काली [जाव] सिद्धा ॥ [Sutra 24]

एवं पिउसेणकण्हा वि। नवरं मुत्तावलीं तवोकम्मं उवसंपज्जित्ताणं विहरइ। तं जहा। चउत्थं करेइ २। सम्म २। छट्ठं २। सम्म २। चउत्थं २। सम्म०२। अट्ठमं० २। सम्म २। चउत्थं २। सम्म २। दसमं २। सम्म० २। चउत्थं २। सम्म २। दुवालसमं २। सम्म २। चउत्थं २। सम्म २। चोद्दसमं २। सम्म २। चउत्थं०२। सम्म०२। सोलसमं २। सम्म २। चउत्थं २। सम्म २। अट्ठारसमं० २। सम्म २। चउत्थं २। सम्म २। वीसइमं०२। सम्म०२। चउत्थं २। सम्म२। बावीसइमं २। सम्म २। चउत्थं०२। सम्म २। चउवीसइमं २। सम्म २। चउत्थं०२। सम्म २। छव्वीसइमं २। सम्म २। चउत्थं २। सम्म २। अट्ठावीसं २। सम्म २। चउत्थं २। सम्म २। तीसइमं २। सम्म०२। चउत्थं २। सम्म २। बत्तीसइमं २। सम्म २। चउत्थं २। सम्म० २। चोत्तीसइमं २। सम्म ॥

एवं तहेव ओसारेइ [जाव] चउत्थं करित्ता

सव्वकामगुणियं पारेइ । एक्काए कालेणं एक्कारस मासा पन्नरस य दिवसा । चउण्हं तिण्णि वरिसा दस य मासा । सेसं [जाव] सिद्धा ॥ [Sūtra 25]

एवं महासेणकण्हा वि । नवरं आयंबिलवड्ढमाणं तवोकम्मं उवसंपज्जित्ताणं विहरइ । तं जहा । आयंबिलं करेइ२। चउत्थं करेइ२। बे आयंबिलाइं करेइ२। चउत्थं करेइ२। तिण्णि आयंबिलाइं करेइ२। चउत्थं०२। चत्तारि २। चउत्थं २। पंच । चउत्थं०२। छ०२। चउत्थं०२। एवं एक्कोत्तरियाए वड्ढीए आयंबिलाइं वड्ढंति चउत्थंतरियाइं [जाव] आयंबिलसयं करेइ२। चउत्थं करेइ ।

तए णं सा महासेणकण्हा अज्जा आयंबिलवड्ढमाणं तवोकम्मं चोद्दसहिं वासेहिं तिहि य मासेहिं वीसहि य अहोरत्तेहिं अहासुत्तं [जाव] सम्मं काएणं फासेइ [जाव] आराहित्ता जेणेव अज्जचंदणा अज्जा तेणेव उवागया । उवागमित्ता वंदइ नमंसइ । वंदित्ता नमंसित्ता बहूहिं चउत्थ [जाव] भावेमाणी विहरइ । तए णं सा महासेणकण्हा अज्जा तेणं ओरालेणं [जाव] उवसोभेमाणी विहरइ । तए णं तीसे महासेणकण्हाए अज्जाए अन्नया कयाइं पुव्वरत्तावरत्तकाले चिंता जहा खंदयस्स । [जाव] अज्जचंदणं पुच्छइ [जाव] संलेहणा [ ] कालं अणवकंखमाणी विहरइ । तए णं सा महासेणकण्हा अज्जा अज्जचंदणाए अज्जाए अंतिए सामाइयमाइयाइं एक्कारस अंगाइं अहिज्जित्ता बहुपडिपुण्णाइं सत्तरस वासाइं परियायं पालइत्ता मासियाए संलेहणाए अत्ताणं झूसित्ता सट्ठिं भत्ताइं अणसणाए

केरित्ता अस्सापुत्त बीरइ [जाव] तमट्ठं आराहेइ। जाव चरिमउस्सासनीसासेहिं सिद्धा बुद्धा [ ]॥

अट्ठ य वासा आई एक्कोत्तरियाए जाव सत्तरस।
एसो खलु परियाओ सेणियभज्जाणं नायव्वो॥

एवं खलु जंबू समणेणं [जाव] संपत्तेणं अट्ठमस्स अंगस्स अंतगडदसाणं अयमट्ठे पण्णत्ते॥ अंगं समत्तं॥ * [Sūtra 26]

अंतगडदसाणं अंगस्स एगो सुयखंधो। अट्ठ वग्गा। अट्ठसु चेव दिवसेसु उद्दिसिज्जंति। तत्थ पढमबितियवग्गे दस दस उद्देसगा। तइयवग्गे तेरस उद्देसगा। चउत्थपंचमवग्गे दस दस उद्देसगा। छट्ठवग्गे सोलस उद्देसगा। सत्तमवग्गे तेरस उद्देसगा। अट्ठमवग्गे दस उद्देसगा॥

सेसं जहा नायाधम्मकहाणं॥ [Sūtra 27]

॥ अंतगडदसाओ समत्ताओ॥

# ॥ अणुत्तरोववाइयदसाओ ॥

## [ पढमो वग्गो ]

तेणं कालेणं तेणं समएणं रायगिहे नयरे। अज्जसुहम्मस्स समोसरणं। परिसा निग्गया [ जाव ] जम्बू पज्जुवासइ [ ] एवं वयासी।

जइ णं भंते! समणेणं [ जाव ] संपत्तेणं अट्ठमस्स अंगस्स अंतगडदसाणं अयमट्ठे पण्णत्ते, नवमस्स णं भंते! अंगस्स अणुत्तरोववाइयदसाणं समणेणं [जाव] संपत्तेणं के अट्ठे पण्णत्ते?"

तए णं से सुहम्मे अणगारे जंबु अणगारं एवं वयासी।

"एवं खलु जंबू! समणेणं [ जाव ] संपत्तेणं नवमस्स अंगस्स अणुत्तरोववाइयदसाणं तिण्णि वग्गा पण्णत्ता।"

"जइ णं भंते समणेणं [ जाव ] संपत्तेणं नवमस्स अंगस्स अणुत्तरोववाइयदसाणं तओ वग्गा पण्णत्ता, पढमस्स णं भंते! वग्गस्स अणुत्तरोववाइयदसाणं समणेणं [ जाव ] संपत्तेणं कइ अज्झयणा पण्णत्ता?।"

"एवं खलु जंबू! समणेणं [ जाव ] संपत्तेणं अणुत्तरोववाइयदसाणं पढमस्स वग्गस्स दस अज्झयणा पण्णत्ता। तं जहा

मासि–मयासि–उयपासी पुरिससेणे य वारिसेणे य।
दीहदंते य लट्ठदंते य वेहल्ले वेहायसे
अभए इ य कुमारे ॥ [1]

जइ णं भंते समणेणं [जाव] संपत्तेणं पढमस्स वग्गस्स इम अट्ठपण्णत्ता पण्णत्ता, पढमस्स णं भंते ! अज्झयणस्स अणुत्तरोववाइयदसाणं समणेणं [जाव] संपत्तेणं के अट्ठे पण्णत्ते ? । ”

एवं खलु जंबू ! तेणं कालेणं तेणं समएणं रायगिहे नयरे रिद्धत्थिमियसमिद्धे । गुणसिलए चेइए । सेणिए राया । धारिणी देवी । सीहो सुमिणे । जाली कुमारो । जहा मेहो । अट्ठट्ठओ दाओ । [जाव] उप्पि पासाए [ ] विहरइ । सामी समोसढे । सेणिओ निग्गओ । जहा मेहो तहा जाली वि निग्गओ । तहेव निक्खंतो जहा मेहो । एक्कारस अंगाई अहिज्जइ । गुणरयणं तवोकम्मं जहा खंदयस्स । एवं जा चेव खंदगस्स वत्तव्वया सा चेव चिंतणा आपुच्छणा

1 Th pell g of the d fferent ames in this M riety of ways. Th h l t t s found n स्कन्न- स्कमाभा वग्गो i (l g 4) The reading of th l se tled n collation with \B ) ad उवमालि E उवपालि Barnett (C.) उयमालि D) णिखेण tc

Ir यह मायस्स and only writes यह णत्त्वण त्व I After गुणमत्त चण्डिल, there is ण त्तम l f t ण पन चेदत्तमतत्स C. ण त l न वन E dr ps यह वायस्स and only

थेरेहिं सद्धिं विउलं तहेव दुरूहइ।[3] नवरं सोलस वासाइं सामण्णपरियागं पाउणित्ता कालमासे कालं किच्चा उड्ढं चन्दिमसोहम्मीसाण [जाव] आरणच्चुए कप्पे नवयगेवेज्जविमाणपत्थडे उड्ढं दूरं वीईवइत्ता[4] विजयविमाणे देवत्ताए उववण्णे। तए णं थेरा भगवंतो जालिं अणगारं कालगयं जाणित्ता परिनिव्वाणवत्तियं काउस्सग्गं करेंति। करित्ता पत्तचीवराइं गेण्हंति। तहेव उत्तरंति[5] [जाव] इमे से आयारभंडए भंते त्ति भगवं गोयमे [जाव] एवं वयासी।

'एवं खलु देवाणुप्पियाणं अंतेवासी जाली नामं अणगारे पगइभद्दए। से णं जाली अणगारे कालगए कहिं गए, कहिं उववण्णे?।"

"एवं खलु गोयमा! ममं अंतेवासी तहेव जहा खंदयस्स [जाव] कालगए उड्ढं चंदिम [जाव] विजए विमाणे देवत्ताए उववण्णे।"

"जालिस्स[6] णं भंते! देवस्स केवइयं[7] कालं ठिई पण्णत्ता?।"

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writes एवं खलु थेरा भगवंतो etc. Barnett has पुरत्थं तत्थेव जाव वंदन्ति। एवं च थेरा भगवंतो etc. (A) णं थेरा (C) थेरा (D)(E) थेरा 3 Barnett दुरूहइ AC दुरूहंति BDE दुरूहंति 4 Barnett. वीइवइत्ता ABCD वीतिवइत्ता E वीतीवतित्ता 5 Barnett. ABCD उत्तरंति E ओयरंति 6 It is remarkable that MSS. awefully blunder even in spelling जालिस्स A जालिस B जालिस CE जालिस्स D जालिस 7 Barnett ABDE केवइयं (ति) च C केवइयं

"गोयमा! बत्तीसं सागरोवमाइं ठिई पण्णत्ता।"

"से णं भंते! ताओ देवलोगाओ आउक्खएणं [१] कहिं गच्छिहिइ [२][१]?"

"गोयमा! महाविदेहे वासे सिज्झिहिइ।"

एवं खलु जंबू! समणेणं [जाव] संपत्तेणं अणुत्तरोववाइयदसाणं पढमस्स वग्गस्स पढमस्स अज्झयणस्स अयमट्ठे पण्णत्ते।

एवं सेसाणं वि अट्ठण्हं भाणियव्वं। नवरं य धारिणिसुया। वेहल्लवेहायसा' चेल्लणाए। आइल्लाणं पंचण्हं सोलस वासाइं सामण्णपरियाओ। तिण्हं बारस वासाइं। दोण्हं पंच वासाइं। आइल्लाणं पंचण्हं आणुपुव्वीए उववाओ विजए वेजयंते जयंते अपराजिए सव्वट्ठसिद्धे। दीहदंते सव्वट्ठसिद्धे। उक्कमेणं[1] सेसा। अभओ विजए। सेसं जहा पढमे। अभयस्स णाणत्तं रायगिहे नयरे सेणिए राया नंदा देवी। सेसं तहेव।

"एवं खलु जंबू ! समणेणं [ जाव ] संपत्तेणं अणुत्तरोववाइयदसाणं पढमस्स वग्गस्स अयमट्ठे पण्णत्ते ।" [ Sūtra 1 ]

पढमो वग्गो समत्तो ॥

## [ दोच्चो वग्गो ]

"जइ णं भंते ! समणेणं [जाव] संपत्तेणं अणुत्तरोववाइयदसाणं पढमस्स वग्गस्स अयमट्ठे पण्णत्ते, दोच्चस्स णं भंते ! वग्गस्स अणुत्तरोववाइयदसाणं समणेणं [जाव] संपत्तेणं के अट्ठे पण्णत्ते? ।"

"एवं खलु जंबू ! समणेणं [ जाव ] संपत्तेणं अणुत्तरोववाइयदसाणं दोच्चस्स वग्गस्स तेरस अज्झयणा पण्णत्ता । तं जहा

दीहसेणे महासेणे लट्ठदंते य गूढदंते य सुद्धदंते य
हल्ले दुमे दुमसेणे महादुमसेणे य आहिए ॥
सीहे य सीहसेणे य महासीहसेणे य आहिए
पुण्णसेणे य बोधव्वे तेरसमे होइ अज्झयणे ॥"

"जइ णं भंते ! समणेणं [जाव] संपत्तेणं अणुत्तरोववाइयदसाणं दोच्चस्स वग्गस्स तेरस अज्झयणा पण्णत्ता, दोच्चस्स णं भंते ! वग्गस्स पढमस्स अज्झयणस्स समणेणं [जाव] संपत्तेणं के अट्ठे पण्णत्ते ? ।"

"एवं खलु जंबू ! तेणं कालेणं तेणं समएणं । रायगिहे नयरे । गुणसिलए चेइए । सेणिए राया । धारिणी देवी । सीहो सुमिणे । जहा जाली तहा जम्मं बालत्तणं कलाओ । नवरं दीहसेणो कुमारो । सच्चेव वत्तव्वया जहा जालिस्स [जाव] अंतं काहिइ ।"

एवं तेरस वि । रायगिहे । सेणिया पिया । धारिणी माया । मेरसव्व वि साइरेग वासा परियाओ । आणुपुव्वीए विजए सोल्लि वेजयंते दोन्नि, अपराजिए दोन्नि सेसा महासुमसेणमाई पंच सव्वट्ठसिद्ध ।

एवं खलु जंबू ! समणेणं [ ] अणुत्तरोववाइयदसाणं दोच्चस्स वग्गस्स अयमट्ठे पण्णत्ते । ”

मासियाए संलेहणाए दोसु वि वग्गेसु । [Sutra 9]

बि इओ वग्गो समत्तो ।

## [ तच्चो वग्गो ]

जइ णं भंते समणेणं [जाव] संपत्तेणं अणुत्तरोववाइयदसाणं दोच्चस्स वग्गस्स अयमट्ठे पण्णत्ते तच्चस्स णं भंते वग्गस्स अणुत्तरोववाइयदसाणं समणेणं [जाव] संपत्तेणं के अट्ठे पण्णत्ते ?।

एवं खलु जंबू समणेणं [जाव] संपत्तेणं अणुत्तरोववाइयदसाणं तच्चस्स वग्गस्स दस अज्झयणा पण्णत्ता । तं जहा,

धण्णे य सुणक्खत्ते य इसिदासे य आहिए
पेल्लए रामपुत्ते य चंदिमा पिट्ठिमा इ य ॥
पेढालपुत्ते अणगारे नवमे पोट्टिले वि य
वेहल्ले दसमे वुत्ते इमे य दस आहिया ॥ ”

"जइ णं भंते! समणेणं [जाव] संपत्तेणं अणुत्तरोववाइयदसाणं तच्चस्स वग्गस्स दस अज्झयणा पण्णत्ता, पढमस्स णं भंते! अज्झयणस्स समणेणं [जाव] संपत्तेणं के अट्ठे पण्णत्ते?।"

"एवं खलु जंबू! तेणं कालेणं तेणं समएणं कायंदी नामं नयरी होत्था रिद्धत्थिमियसमिद्धा। सहसंबवणे[11] उज्जाणे सव्वोउय [ ] जियसत्तू राया। तत्थ णं कायंदीए नयरीए भद्दा नामं सत्थवाही परिवसइ, अड्ढा [जाव] अपरिभूया। तीसे णं भद्दाए सत्थवाहीए पुत्ते धन्ने नामं दारए होत्था, अहीण [जाव] सुरूवे पंचधाइपरिग्गहिए[12]। तं जहा खीरधाईए जहा महब्बले [जाव] बावत्तरिं कलाओ अहीए [जाव] अलं भोगसमत्थे जाए यावि होत्था। तए णं सा भद्दा सत्थवाही धन्नं दारयं उम्मुक्कबालभावं [जाव] भोगसमत्थं यावि जाणित्ता बत्तीसं पासायवडिंसए कारेइ अब्भुग्गयमूसिए [जाव] तेसिं मज्झे भवणं अणेगखंभसयसंनिविट्ठं [जाव] बत्तीसाए इब्भवरकन्नगाणं एग दिवसेणं पाणिं गेण्हावेइ। बत्तीसओ दाओ [जाव] उप्पिं पासाय [ ] फुट्टंतेहिं [जाव] विहरइ।

तेणं कालेणं तेणं समएणं समणे [ ] समोसढे। परिसा निग्गया। राया जहा कोणिओ तहा जियसत्तू

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11 All Mss write सहसंबवणे; whereas to spell it according to the sense of the name it would be सहस्संबवणे as Barnett has it. 12 All Mss. परिग्गहिए merely a variant of परिगहिते.

एवं नरस वि । रायगिहे । सेणिओ पिया । धारिणी माया । तेरसए वि साइरेगं वासा परियाओ । भागुदुयाए विक्कइ दोण्णि देवयंते दोण्णि, जयंते दाणि सपराजिए दाण्णि सेसा महादुमसेणमाई पंच सव्वट्ठसिद्धे ।

"एवं खलु जंबू ! समणेणं [ ] अणुत्तरोववाइयदसाणं दोच्चस्स वग्गस्स अयमट्ठे पण्णत्ते ।"

मासियाए संलेहणाए दोसु वि वग्गेसु । [Sutra 2]

त्ति दोच्चो वग्गो समत्तो ।

## [ तच्चो वग्गो ]

जइ णं भंते ! समणेणं [जाव] संपत्तेणं अणुत्तरोववाइयदसाणं दोच्चस्स वग्गस्स अयमट्ठे पण्णत्ते तच्चस्स णं भंते वग्गस्स अणुत्तरोववाइयदसाणं समणेणं जाव संपत्तेणं के अट्ठे पण्णत्ते ? ।"

एवं खलु जंबू समणेणं [जाव] संपत्तेणं अणुत्तरोववाइयदसाणं तच्चस्स वग्गस्स दस अज्झयणा पण्णत्ता । तं जहा,

धन्ने य सुणक्खत्ते य इसिदासे य आहिए
पल्लए रामपुत्ते य चंदिमा पिट्ठिमा इ य ॥
पेढालपुत्ते अणगारे नवमे पोट्टिले वि य
वेहल्ले दसमे वुत्ते इमे य दस आहिया ॥ "

तए णं से धन्ने अणगारे भगवया महावीरेणं अब्भणुण्णाए समाणे [हट्ठ] जावज्जीवाए छट्ठंछट्ठेणं अणिक्खित्तेणं तवोकम्मेणं अप्पाणं भावेमाणे विहरइ। तए णं से धन्ने अणगारे पढमछट्ठक्खमणपारणयंसि पढमाए पोरिसीए सज्झायं करेइ। जहा गोयमसामी तहेव आपुच्छइ [जाव] जेणेव कायंदी नयरी तेणेव उवागच्छइ। उवागच्छित्ता कायंदीए नयरीए उच्च॰ [जाव] अडमाणे आयंबिलं णो अणायंबिलं [जाव] णाव कंखति। तए णं से धन्ने अणगारे ताए अब्भुज्जयाए पयत्ताए पग्गहियाए एसणाए एसमाणे जइ भत्तं लभइ तो पाणं न लभइ, अह पाणं तो भत्तं न लभइ। तए णं से धन्ने अणगारे अदीणे अविमणे अकलुसे अविसादी अपरितंतजोगी जयणघडणजोगचरित्ते अहा-पज्जत्तं समुदाणं[15] पडिगाहेइ। पडिगाहित्ता कायंदीओ नयरीओ पडिणिक्खमइ। पडिणिक्खमित्ता जहा गोयमे [जाव] पडिदंसेइ। तए णं से धन्ने अणगारे समणेणं भगवया अब्भणुण्णाए समाणे अमुच्छिए [जाव] अण-ज्झोववन्ने बिलमिव पन्नगभूएणं अप्पाणेणं आहारं आहारेइ। आहारित्ता संजमेणं तवसा [जाव] विहरइ।

तए णं समणे भगवं महावीरे अन्नया कयाइ कायंदीओ नयरीओ सहसंबवणाओ उज्जाणाओ पडिणि-क्खमइ। पडिणिक्खमित्ता बहिया जणवयविहारं विह

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15 A अहापज्जत्तत्तणं BCE अहापज्जत्तं समुदाणं D अहापज्जत्तं समुदाणं the reader has made it समुदाणं by the addition of स. Barnett-text समुदाणं his (C) समुदाणं which he is inclined to prefer

निक्खमे। तए णं तस्स धन्नस्स तं महया जहा जमा-लीं तहा निग्गओ। नवरं पायचारेणं। [जाव] "जं नवरं अम्मयं भद्दं सत्थवाहिं आपुच्छामि। तए णं अहं देवाणुप्पियाणं अंतिए [जाव] पव्वयामि।" [जाव] जहा जमाली तहा आपुच्छइ। मुच्छिया[13] वुत्तपडिवुत्तया जहा महब्बले [जाव] जाहे नो संचाएइ। जहा थावच्चापुत्तो जियसत्तुं आपुच्छइ। छत्तचामराओ॰। सयमेव निक्खमणं जहा थावच्चापुत्तस्स कण्हो [जाव] पव्वइए अणगारे जाए ईरियासमिए[14] [जाव] गुत्तबम्भयारी।

तए णं से धन्ने अणगारे जं चेव दिवसं मुंडे भवित्ता [जाव] पव्वइए, तं चेव दिवसं समणं भगवं महावीरं वंदइ नमंसइ। वंदित्ता नमंसित्ता एवं वयासी।

'एवं खलु इच्छामि णं भंते! तुब्भेहिं अब्भणुण्णाए समाणे जावज्जीवाए छट्ठंछट्ठेणं अणिक्खित्तेणं आयंबिलपरिग्गहिएणं तवोकम्मेणं अप्पाणं भावेमाणे विहरित्तए। छट्ठस्स वि य णं पारणयंसि कप्पेइ मे आयंबिलं पडिग्गाहेत्तए, नो चेव णं अणायंबिलं। तं पि य संसट्ठं नो चेव णं असंसट्ठं। तं पि य णं उज्झियधम्मियं। तं पि य णं अन्ने बहवे समणमाहणअतिहिकिवणवणीमगा नावकंखंति। अहासुहं देवाणुप्पिया! मा पडिबंधं करेह।"

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1 A B D मुच्छिया C E मुच्छिया Barnett-ext मुच्छिया b t otes the reading (C) मुच्छिया B ha f cou se wrongly after मुच्छिया वुत्त-पडिवुत्तया 14 B m tt ईरियासमिए etc A ईरियासमिते B th sam as A C ईरियासमिते D ईरियासमिते E ईरियासमिए

तए णं से धन्ने अणगारे भगवया महावीरेणं अब्भणुण्णाए समाणे [हट्ठ॰] जावज्जीवाए छट्ठंछट्ठेणं अणिक्खित्तेणं तवोकम्मेणं अप्पाणं भावेमाणे विहरइ। तए णं से धन्ने अणगारे पढमछट्ठक्खमणपारणगंसि पढमाए पोरिसीए सज्झायं करेइ। जहा गोयमसामी तहेव आपुच्छइ [जाव] जेणेव कायंदी नयरी तेणेव उवागच्छइ। उवागच्छित्ता कायंदीए नयरीए उच्च॰ [जाव] अडमाणे आयंबिलं नो अणायंबिलं [जाव] नावकंखति। तए णं से धन्ने अणगारे ताए अब्भुज्जयाए पयत्ताए पग्गहियाए एसणाए एसमाणे जइ भत्तं लभइ तो पाणं न लभइ, अह पाणं तो भत्तं न लभइ। तए णं से धन्ने अणगारे अदीणे अविमणे अकलुसे अविसादी अपरितंतजोगी जयणघडणजोगचरित्ते अहा-पज्जत्तं समुदाणं[15] पडिगाहेइ। पडिगाहित्ता कायंदीओ नयरीओ पडिणिक्खमइ। पडिणिक्खमित्ता जहा गोयमे [जाव] पडिदंसेइ। तए णं से धन्ने अणगारे समणेणं भगवया अब्भणुण्णाए समाणे अमुच्छिए [जाव] अणज्झोववन्ने बिलमिव पन्नगभूएणं अप्पाणेणं आहारं आहारेइ। आहारित्ता संजमेण तवसा [जाव] विहरइ।

तए णं समणे भगवं महावीरे अन्नया कयाइ कायंदीओ नयरीओ सहसंबवणाओ उज्जाणाओ पडिणिक्खमइ। पडिणिक्खमित्ता बहिया जणवयविहारं विह

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15 A अहापज्जत्तत्तं BCE अहापज्जत्तं समुयाणं D अहापज्जत्तं समुदा॰ the reader has made it समुदाणं by the addition of a Barnett-text समुदाणं his (C) समुयाणं which he is inclined to prefer

ए। तए णं से धन्ने अणगारे समणस्स भगवओ महावीरस्स तहारूवाणं थेराणं अंतिए सामाइयमाइयाइं एक्कारस अंगाइं अहिज्जइ। अहिज्जित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ। तए णं से धन्ने अणगारे तेणं उरालेणं ⁶ जहा खंदओ [जाव] उवसो भेमाणे चिट्ठइ।

धन्नस्स णं अणगारस्स पायाणं अयमेयारूवे तवरूवलावण्णे होत्था से जहा नामए सुक्कछल्ली इ वा कट्ठपाउया इ वा जरग्गओवाहणा ⁷ इ वा, एवामेव धन्नस्स अणगारस्स पाया सुक्का निम्मंसा अट्ठिचम्मछिरत्ताए पण्णायंति नो चेव णं मंससोणियत्ताए।

धन्नस्स णं अणगारस्स पायंगुलियाणं अयमे यारूवे [ ] से जहा नामए कलसंगलिया इ वा मुग्गसा-मसंगलिया इ वा तरुणिया छिन्ना उण्हे दिण्णा सुक्का समाणी मिलायमाणी मिलायमाणी चिट्ठंति एवामेव धन्नस्स पायंगुलियाओ सुक्काओ [ जाव ] सोणियत्ताए।

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16 AC I उरालेणं BD उरालेण Barnett p et n उरालेण 1 ABD जरग्गओवाहणा CE जरग्गओ वाहणा Ba t t t latt though he notes (D) जरग्गओ b (A) (C) (E) l ke our CE. So also अवगोणे l k n (E 18 ABCE सुक्का नि-म्मंसा D th sam as ABCE but in the margin सुक्का dded. Ba ett (C) (E) have सुक्का after सुक्का though h (A) has not it. Is सुक्का m s ead g to सुक्का

धण्णस्स जंघाणं अयमेयारूवे [०] से जहा [०] काकजंघा इ वा कंकजंघा इ वा ढेणियालियाजंघा इ वा [जाव] सोणियत्ताए।

धण्णस्स जाणूणं अयमेयारूवे [०] से जहा [ ] कालिपोरे इ वा मयूरपोरे इ वा ढेणियालियापोरे इ वा एवं [जाव] सोणियत्ताए।

धण्णस्स उरुस्स [ ] जहा नामए सामकरिल्ले इ वा बोरीकरिल्ले इ वा सल्लइकरिल्ले इ वा सामलि करिल्ले इ वा तरुणिए उण्हे [जाव] चिट्ठइ, एवामेव धण्णस्स उरू [जाव] सोणियत्ताए।

धण्णस्स कडिपत्तस्स[19] इमेयारूवे[20] [०] से जहा [०] उट्टपादे इ वा जरग्गपाए इ वा महिसपाए इ वा [जाव] सोणियत्ताए।

धण्णस्स उदरभायणस्स इमेयारूवे [ ] से जहा [०] सुक्कदिए इ वा भज्जणयकभल्ले इ वा कट्ठकोलंबए इ वा, एवामेव उदरं सुक्कं [ ]।

धण्णस्स पांसुलियाकडयाणं इमेयारूवे [०] से जहा [ ] थासयावली इ वा पाणावली इ वा मुंडावली इ वा [०]।

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19 अयमेव in addition to the reading noted above live कडिपत्तस ABCD कडिपत्तस but E कडिपत्तस्स Barnett कडिपत्तस (C) the same has (A) (E) (D) कडिपत्तस 20 ABD इमेयारूवे CE इमेयारूवे Barnett comments accepting इमेयारूवे "Thus all the sources and so below perhaps it is only a graphic variant for अयं"

पण्णस्स [21]पिट्ठिकरंडयाणं अयमेयारूवे [०] से जहा [०] कण्णावली इ वा गोलावली इ वा वट्टयावली इ वा, एवामेव [ ]।

पण्णस्स उरकडयस्स [22] अयमेयारूवे [०] से जहा [०] चित्तकट्टरे इ वा वियणपत्ते इ वा [23]तालियंटपत्ते इ वा, एवामेव [०]।

पण्णस्स बाहाणं [ ] से जहा नामए [०] समिसंगलिया इ वा [24]पहायासंगलिया इ वा [25] अगत्थियसंगलिया इ वा, एवामेव [०]।

पण्णस्स हत्थाणं [ ] से जहा [०] सुक्कछगणिया इ वा वडपत्ते इ वा पलासपत्ते इ वा, [26]एवामेव [०]।

पण्णस्स हत्थंगुलियाणं [ ] से जहा [ ] कलसंगलिया इ वा मुग्गमाससंगलिया इ वा तरुणिया छिण्णा आयवे दिण्णा सुक्का समाणी, एवामेव [ ]।

पण्णस्स गीवाए [ ] से जहा [ ] करगगीवा इ वा कुंडियागीवा इ वा उच्चट्ठवणए इ वा, एवामेव [ ]।

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21 ADE पिट्ठिकरंडगाण B C पिट्ठकरंडगाणं· Barnett prefers पिट्ठि though he has Mss reading पिट्ठ cf late पिट्ठिकरण्डयाणि(P 79 L 8) 22 ACD उरकडयस्स B उरुकडयस्स E उरकडयस्स· अयमेयं-उरकडयस्स Barnett उरकडयस्स Barnett (A) (E) उरकडयस्स 23 Some Mss read तालियंट. 24 A drops it. B has the margin पहायासंगलिया इ वा C पहाय D original drops added below पहाय, E पहाय Barnett accepts पहाय but his (C) पहाय 25 A. अगत्थिय– 26 E एवमेव.

धण्णस्स णं हणुयाए [०] से जहा [ ] लाउयफले इ वा हकुवफले[27] इ वा अंबगट्ठिया इ वा, एवामेव [०]।

धण्णस्स उट्ठाणं [०] से जहा [०] सुक्कजलोया इ वा सिलेसगुलिया इ वा अलत्तगगुलिया इ वा, एवामेव [ ]।

धण्णस्स जिब्भाए [०] से जहा [०] वडपत्ते इ वा पलासपत्ते[28] इ वा सागपत्ते इ वा, एवामेव [०]।

धण्णस्स नासाए[29] [ ] से जहा [०] अंबगपेसिया इ वा अंबाडगपेसिया इ वा माउलुंगपेसिया[30] इ वा तरुणिया, एवामेव [०]।

धण्णस्स अच्छीणं [ ] से जहा [०] वीणा

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27 ABCDE हकुण Barnett हेकुण with (C) He notes "हकुण (B) हेकुण the commentary of (D) हकुण text of (D) हेकुण (A) हकुण (E) The word is plainly corrupt.
28 AB both note पलासपत्ते इ वा but drop सागपत्ते इ वा C पलास-D in the text पलास though वडप is added above the line E पलास – Barnett's (A) (D) as our text but (E) has both वडप & पलास
29 All MSS नासाए (E) नासिगाए 30 A माउलुंग B माउलिंग added in the space at the page-bottom CE माउलिंग D माउलुंगग Barnett has also such varieties; एवामेव in DE ...

चिट्ठइ इ वा पडीसयचिट्ठे[31] इ वा पामाइयवारमा[32] इ वा एवामेव [ ]।

धण्णस्स कण्णाणं [ ] से जहा [ ] मूला छल्लिया[3] इ वा वालुंकछल्लिया[3] इ वा कारेल्लय छल्लिया इ वा एवामेव [ ]।

धण्णस्स सीसस्स [ ] से जहा [ ] तरु णगलाउए इ वा तरुणगएलालुए इ वा सिण्हालए[34] इ वा तरुणए [ जाव ] चिट्ठइ एवामेव धण्णस्स अणगारस्स सीसं सुक्कं लुक्खं[35] निम्मंसं अट्ठिचम्मछि-

11 रत्ताए पण्णायइ नो चेव णं मंससोणियत्ताए।

एवं सव्वत्थ। णवरं उयरभायणं कण्णा जीहा

31 All [illegible] (C and [illegible] (C–D)
D [illegible] B [illegible] (C)Comm [illegible]
(A [illegible] D) [illegible] M [illegible] hesitation betw-
[illegible] 3 All MSS [illegible] the text, [illegible]
[illegible] also another
[illegible] B [illegible] selects in
[illegible] which is pro
33 ABDF [illegible] इ वा
[illegible] 4 All [illegible] इ वा
[illegible] D [illegible]
35 All MSS
[illegible] (E) [illegible]
[illegible]

उड्ढा सपंति भट्टी न भण्णइ, धम्मजिरत्ताए पच्चायइ त्ति भण्णइ ।[37]

तए णं से अणगारे णं सुक्केणं लुक्खेणं[38] पायजंघोरुणा विगयतडिकरालेण कडिकडाहेण[39] पिट्ठिमस्सिएणं उदरभायणेणं जोइज्जमाणेहिं पासुलिय[40] कडाएहिं अक्खसुत्तमाला विव गणेज्जमाणेहिं पिट्ठिकरंडगसंधीहिं[41] गंगातरंगभूएणं उरकडगदेसभाएणं सुक्कसप्पसमाणेहिं बाहाहिं सिढिलकडाली[42] विव कंपंतेहि य अग्गहत्थेहिं कंपमाणवाए[43] विव वेवमाणीए सीसघडीए पव्वायवयणकमले उब्भडघडमुहे उब्बुड्डणयणकोसे[44] जीवंजीवेणं गच्छइ जीवंजीवेणं चिट्ठइ, मासं मासिम्मामि त्ति भिक्खाए [१] से जहा नामए इंगालसगडिया इ वा [जहा खंदओ तहा] [जाव] हुयासणे इव भासरासिपलिच्छन्ने तवेणं तेएणं तवतेयसिरीए उवसोभेमाणे [२] चिट्ठइ। [ Sūtra 3 ]

37 ABDE भण्णति C भणति 38 ABD लुक्खेणं लुक्खेण C only लुक्खेणं E as in text; see previous and posterier similar texts. 39 ACD पिट्ठिमस्सिएणं B drops this E पिट्ठमस्सिएणं nd समस्सेण' commentary seems to support it. Barnett पिट्ठमस्सिएण 40 majority of MSS पांसुलिय- पासुलिय philologically better 41 ADE and Barnett as in the text BC पिट्ठकरंडसंधीहिं 42 ACD Barnett कडिल B कैडिल E सिढिल. 43 AB कंपणवाइए CD कंपणवायए E कंपण वाइओ विव Barnett कम्पणवाइए which I have accepted in the text 44 ABD उव्वुड्ड C उडुडण E उच्चुड्ड and समवाएन therein confirms it; Barnett उव्वुड्ड

तेणं कालेणं तेणं समएणं, रायगिहे नयरे, गुणसिलए चेइए, सेणिए राया। तेणं कालेणं तेणं समएणं समणे भगवं महावीरे समोसढे। परिसा निग्गया। सेणिए निग्गए। धम्मकहा। परिसा पडिगया। तए णं से सेणिए राया समणस्स भगवओ महावीरस्स अंतिए धम्मं सोच्चा निसम्म समणं भगवं महावीरं वंदइ नमंसइ। वंदित्ता नमंसित्ता एवं वयासी।

इमासि णं भंते! इंदभूइपामोक्खाणं चोद्दसण्हं समणसाहस्सीणं कयरे अणगारे महादुक्करकारए चेव महानिज्जरतराए चेव?।

एवं खलु सेणिया! इमासिं इंदभूइपामोक्खाणं चोद्दसण्हं समणसाहस्सीणं धन्ने अणगारे महादुक्करकारए चेव महानिज्जरतराए[1] चेव।[2]

से केणट्ठेणं भंते! एवं वुच्चइ इमासिं [जाव] साहस्सीणं धन्ने अणगारे महादुक्करकारए चेव महानिज्जरतराए चेव?[2]।

एवं खलु सेणिया! तेणं कालेणं तेणं समएणं काकंदी नामं नयरी होत्था [ ]। उप्पिं पासायवडिंसए विहरइ। तए णं अहं अन्नया कयाइ पुव्वाणुपुव्वीए चरमाणे गामाणुगामं दूइज्जमाणे जेणेव काकंदी नयरी जेणेव सहसम्बवणे उज्जाणे तेणेव उवा-

[1] निज्जर निज्जर Barnett

[2] ıı

गए । उवागमित्ता महापडिरूवं उग्गहं पगिण्हामि । संजमेणं [जाव] विहरामि। परिसा निग्गया। [तहेव जाव] पन्नाए [जाव] बिलमिव [जाव] आहारेइ । धन्नस्स णं अणगारस्स पादाणं सरीरवण्णओ सव्वो [जाव] उवसोभेमाणे २ चिट्ठइ । से तेणट्ठेणं सेणिया! एवं वुच्चइ 'इमासिं चउदसण्हं समणसाहस्सीणं धन्ने अणगारे महादुक्करकारए महानिज्जरयराए चेव ।"

तए णं से सेणिए राया समणस्स भगवओ महावीरस्स अंतिए एयमट्ठं सोच्चा निसम्म हट्ठ[ ] समणं भगवं महावीरं तिक्खुत्तो आयाहिणपयाहिणं करेइ । करित्ता वंदइ नमंसइ । वंदित्ता नमंसित्ता जेणेव धन्ने अणगारे तेणेव उवागच्छइ । उवागच्छित्ता धन्नं अणगारं आयाहिणपयाहिणं करेइ । करित्ता वंदइ नमंसइ । वंदित्ता नमंसित्ता एवं वयासी ।

"धन्ने सि णं तुमं देवाणुप्पिया!, सुपुन्ने सुकयत्थे कयलक्खणे सुलद्धे णं देवाणुप्पिया ' तव माणुस्सए जम्मजीवियफले ।" त्ति कट्टु वंदइ नमंसइ। वंदित्ता नमंसित्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ । उवागच्छित्ता समणं भगवं महावीरं तिक्खुत्तो वंदइ नमंसइ। वंदित्ता नमंसित्ता जामेव दिसं पाउब्भूए, तामेव दिसं पडिगए ।[ Sutra 4 ]

तए णं तस्स धन्नस्स अणगारस्स अन्नया कयाइ पुव्वरत्तावरत्तकालसमयंसि धम्मजागरियं [ १ ] इमेयारूवे अब्भत्थिए [ ४ ] ।

'एवं खलु अहं इमेणं उरालेणं [ ]" जहा खंदओ तहेव चिंता । आपुच्छणं । थेरेहिं सद्धिं

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विगडं दुरूहइ । मासिया संलेहणा । नव मासा परियाओ । [जाव] कालमासे कालं किच्चा उड्ढं चंदिम [जाव] नवगेवेज्जविमाणपत्थडे उड्ढं दूरं वीईवइत्ता सव्वट्ठसिद्धे विमाणे देवत्ताए उववन्ने ।

धन्नस्स णं भंते ! केवइयं ठिई पन्नत्ता ?।

"गोयमा तेत्तीसं सागरोवमाइं ठिई पन्नत्ता ।

"से णं भंते ! ताओ देवलोगाओ कहिं गच्छिहिइ ?।'

गोयमा ! महाविदेहे वासे सिज्झिहिइ ।"

एवं खलु जंबू ! समणेणं [जाव] संपत्तेणं पढमस्स अज्झयणस्स अयमट्ठे पन्नत्ते ॥" [Sutra 5]

पढमं अज्झयणं समत्तं ॥

जइ णं भंते ! [०]' । उक्खेवओ ।

एवं खलु जंबू ! तेणं कालेणं समएणं । कायंदी नयरी । जियसत्तू राया । तत्थ णं कायंदीए नयरीए भद्दा नामं सत्थवाही परिवसइ [अड्ढा ]। तीसे णं भद्दाए सत्थवाहीए पुत्ते सुनक्खत्ते नामं दारए होत्था अहीण [जाव] सुरूवे पंचधाईपरिक्खित्ते जहा धन्नो तहा । बत्तीसओ दाओ [जाव] उप्पिं पासायवडिंसए विहरइ ।

तेणं कालेणं तेणं समएणं । समोसरणं । जहा धन्नो तहा सुनक्खत्ते वि निग्गओ । जहा थावच्चापुत्तस्स तहा निक्खमणं [जाव] अणगारे जाए ईरियासमिए [जाव] बंभयारी ।

तए णं से सुणक्खत्ते जं चेव दिवसं समणस्स भगवओ महावीरस्स अंतिए मुंडे [जाव] पव्वइए तं चेव दिवसं अभिग्गहं तहेव [जाव] बिलमिव [ ] आहारेइ, संजमेणं [जाव] विहरइ [०]। बहिया जणवयविहारं विहरइ। एक्कारस अंगाइं अहिज्जइ [०] संजमेणं तवसा अप्पाणं भावेमाणे विहरइ।

तए णं से सुणक्खत्ते तेणं उरालेणं [०]। जहा खंदओ।

तेणं कालेणं तेणं समएणं। रायगिहे नयरे। गुणसिलए चेइए। सेणिए राया। सामी समोसढे। परिसा निग्गया। राया निग्गओ। धम्मकहा। राया पडिगओ। परिसा पडिगया। तए णं तस्स सुणक्खत्तस्स अण्णया कयाइ पुव्वरत्तावरत्तकालसमयंसि धम्मजागरियं जहा खंदयस्स। बहू वासा परियाओ। गोयमपुच्छा। तहेव कहेइ [जाव] 'सव्वट्ठसिद्धे विमाणे देवत्ताए उववण्णे'। 'तेत्तीसं सागरोवमाइं ठिई'। 'से णं भंते ! [०]। महाविदेहे सिज्झिहिइ'॥

तइयं अज्झयणं समत्तं॥

एवं सुणक्खत्तगमेणं सेसा वि अट्ठ भाणियव्वा। नवरं आणुपुव्वीए, दोण्णि रायगिहे, दोण्णि साएए, दोण्णि वाणियगामे। नवमो हत्थिणापुरे, दसमो रायगिहे। नवण्हं भद्दाओ जणणीओ। नवण्ह वि बत्तीसओ दाओ। नवण्हं निक्खमणं थावच्चापुत्तस्स सरिसं। वेहल्लस्स पिया करेइ। छम्मासा वेहल्लए। नव धन्ने। सेसाणं बहू वासा। मासं संलेहणा। सव्वट्ठसिद्धे। महाविदेहे सिज्झिस्संति॥

एवं दस अज्झयणाणि ॥

एवं खलु जंबू ! समणेणं भगवया महावीरेणं आइगरेणं तित्थगरेणं सयंसंबुद्धेणं लोगनाहेणं लोगप्पदीवेणं लोगपज्जोयगरेणं अभयदएणं सरणदएणं चक्खुदएणं धम्मदएणं धम्मदेसएणं धम्मवरचाउरंतचक्कवट्टिणा अप्पडिहयवरनाणदंसणधरेणं जिणेणं जावएणं बुद्धेणं बोहएणं मुक्केणं मोयएणं तिण्णेणं तारएणं सिवं अयलं अरुयं अणंतं अक्खयं अव्वाबाहं अपुणरावत्तयं सिद्धिगइनामधेयं ठाणं संपत्तेणं अणुत्तरोववाइयदसाणं तच्चस्स वग्गस्स अयमट्ठे पण्णत्ते ॥ [Sūtra 6]

अणुत्तरोववाइयदसाओ समत्ताओ । नवमं अंग समत्तं ॥

अणुत्तरोववाइयदसाणं एगो सुयक्खंधो । तिण्णि वग्गा । तिसु चेव दिवसेसु उद्दिस्संति । तत्थ पढमे वग्गे दस उद्देसगा । बिइए वग्गे तेरस उद्देसगा । तइए वग्गे दस उद्देसगा ।

सेसं जहा धम्मकहा नेयव्वा ॥ [Sūtra 7]46

॥ अणुत्तरोववाइयदसाओ समत्ताओ ॥

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46 Barnett's text and A B D give the Sūtra अणुत्तरोववाइयदसाणं एगो सुयक्खंधो etc. C E do ot g… th… For colophons of MSS. see Introduction

## ॥ प्रथम परिशिष्टम् ॥

[श्रीचन्द्रगच्छीयश्रीमदभयदेवसूरिविरचिता श्रीमदन्तकृद्दशावृत्तिः ]

[ पृ० १ ]

अथान्तकृद्दशासु किमपि विविच्यते-तत्रान्तो-भवान्तः कृतो-विहितो यैस्तेऽन्तकृतास्तद्वक्तव्यताप्रतिबद्धा दशा-दशाध्ययनरूपा ग्रन्थपद्धतय इति अन्तकृद्दशाः, इह चाष्टौ वर्गा भवन्ति। तत्र प्रथमे वर्गे दशाध्ययनानि। तानि जम्बूपृष्टेर्निमित्तमङ्गीकृत्यान्तकृद्दशा उक्तास्तत्र चोपोद्घातार्थमाह(१) 'तेणं' मित्यादि सर्वमिदं ज्ञाताधर्मकथायामिवावसेयं ।

[ पृ० २ ]

(८) 'गोयमे' त्यादिगाथाऽध्ययनसंग्रहार्था। (१६) 'धणवइमइनिम्माया' इति वैश्रमणबुद्धिविरचिता (१७) 'अलकापुरिसंकासा' त्ति अलकापुरी वैश्रमणयक्षपुरी तत्सदृशी 'पमुइयपक्कीलिय' त्ति तन्निवासिजनानां प्रमुदितत्वात्प्रक्रीडितत्वाच्चेति ।

[ पृ० ३ ]

(६) 'महया० रायवण्णओ' त्ति 'महयाहिमवंतमहंतमलयमंदरमहिंदसारे' इत्यादी राजवर्णको वाच्यः। स च यथा प्रथमाङ्गे मेघकुमारराज्याभिषेकावसरे तथा दृश्यः। (२) 'दसण्हं दसाराणं' ति दशैते यथा-'समुद्रविजयोऽक्षोभ्य स्तिमितः सागरस्तथा। हिमवानचलश्चैव धरणः पूरणस्तथा ॥१॥ अभिचन्द्रश्च नवमो, वसुदेवश्च वीर्यवान्। वसुदेवानुजे कन्ये कुन्ती मद्री च विश्रुते ॥२॥' दश च तेऽर्हाश्च-पूज्या इति दशार्हाः। (११) 'तस्स' त्ति तस्यां च द्वारिकावत्यां नगर्यामन्यच्चाप्यर्थविशेष

एव । (१५) महब्बळेत्ति यथा भगवत्यां महाबल स्तथाऽयं वाच्यः । तत्र च पाणिग्रहणं तद्यथा वर्णयति । (१६-१७) सुमिणदंसण-कहणेत्ति स्वप्नदर्शनं स्वप्ने सिंहदर्शनमित्यर्थः, 'कहणे'त्ति 'कथना', स्वप्नस्य राज्ञे निवेदना । जम्म दारकस्य । बालत्वं तस्यैव । एवमादि सर्वमस्य तदक्षरं महाबलवद्वक्तव्यम् । नवरं परं 'विरोध' महद्ध्या दायो त्ति परिणयनानन्तरमष्टौ हिरण्यकोटी रित्यादि 'दाओ'त्ति दानं वाच्यं ।

[ पृष्ठ ४ ]

(१) तए णं मित्यादौ तस्य गौतमस्य 'अय मेयारूवे अज्झत्थिए [४] संकप्पे समुप्पज्जित्था' इत्यादि सर्वं यथा मेघकुमारस्य प्रथमज्ञाते वर्णितं तथा वाच्यम् । अत एवाह (२) जहा मेहे तहा निग्गए धम्मं सोच्चा' इत्यादौ सर्वं मोचितद्विषत्कम्पा द्वारा वाच्यो मेघकुमारचरितमनुसृत्येति । (१६-२७) यथा सर्वं गौतमाख्यानकं भगवतीप्रतिपादितस्कन्दक कथानकसमानं तदनुसारेण सविस्तरं वाच्यमिति नवरं भिक्षुप्रतिमा यथा—एकमासपरिमाणा एकमासिकी यावत् प्रथमादिसप्तान्तमासपरिमाणा द्विमासिक्याद्या सप्त मासिक्यन्ता तथा सप्तरात्रिंदिवप्रमाणा प्रत्येकं सप्त रात्रिंदिवान्तिका महारात्रिकी एकरात्रिकी चेति, स्वरूपं चासां विशेषेण दशाश्रुतस्कन्धादवसेयं । (१७) तथा गुणरत्नसंवत्सरं तपः संवत्सरं तत्र हि प्रथमे मासे निरन्तरं चतुर्थं तपः विधीयते सकलस्य पुनर्दिवा उत्कटुकासनस्य स्थानं रात्रौ वीरासनस्थस्य अप्रावृतस्य एवमेव द्वितीयादिषु षोडशावसानेषु मासेषु षष्ठाष्टमादि चतुस्त्रिंशत्तममक्तपर्यन्तं तप इति ।

[ पृष्ठ० ८ ]

( १ ) एवमन्यानि नव प्रागुक्तगाथोदिता-
नां समुद्रादीनां नवानामन्धकवृष्णिधारिणीसुतानामाख्यानकानि वाच्यानि एवं दशाध्ययनैः प्रथमो वर्गो निगमनीयः ।

(२) 'जइ दोच्चस्स उक्खेवओ' त्ति 'जइ णं भंते! समणेणं भगवया महावीरेणं अट्ठमस्स अंगस्स पढमवग्गस्स अयमट्ठे पण्णत्ते, दोच्चस्स णं भंते! वग्गस्स के अट्ठे पण्णत्ते?' 'एवं खलु जंबू! तेणं कालेणं समणेणं भगवया महावीरेणं दोच्चस्स वग्गस्स अट्ठ अज्झयणा पण्णत्ता' इत्येवं द्वितीयवर्गस्योपक्षेपो वाच्यस्तत्र चाध्ययननामाभिधानगाथा वक्ष्यमेषा (२-१) "अक्खोभसागरे खलु समुद्द ३ हिमवंत ४ अयलनामे य ५। धरणे य ७ अभिचंदे चेव अट्ठमए ॥ १ ॥"

( ३ ) जइ तच्चस्स उक्खेवओ' त्ति 'जइ णं भंते! समणेणं अंतगडदसाणं दोच्चस्स वग्गस्स अयमट्ठे पण्णत्ते०' 'एवं खलु जंबू! समणेणं भगवया महावीरेणं तच्चस्स वग्गस्स तेरस अज्झयणा पण्णत्ता तद्यथा—

[ पृष्ठ० ९ ]

(१) 'अणीयसे' त्यादि, 'जइ तच्चस्स वग्गस्स तेरस अज्झयणा पण्णत्ता, पढमस्स णं भंते' के अट्ठे पण्णत्ते? 'एवं खलु जंबू! तेणं' मित्यादि ।

( १४ ) 'खीरधाईमज्जणधाईमंडणधाईकीलावणधाई-अंकधाई' त्ति 'जहा दढपइण्णे' त्ति दृढप्रतिज्ञो राजप्रश्नकृते यथा वर्णितस्तथाऽयं वर्णनीयो यावत् 'गिरिकंदरमल्लीणेव्व चंपगवरपायवे सुहंसुहेणं परिवड्ढइ, तए

यं तमबीयसं कुमारमित्यादि सर्वमम्बूय वक्तव्यम् अभिधानमात्ररूपत्वात् पुस्तकस्य (१९) 'सरिसिपाय' मित्यादौ यावत्करणात् 'सरित्तयाणं सरिसलावण्णरूव जोव्वणगुणोववेयाणं सरिसेहिंतो कुलेहिंतो आणियल्लियाण' मिति दृश्यं।(२०) जहा महब्बलस्स त्ति भगवत्यभिहितस्य तथाऽस्यापि वाच्यं सर्वं वाच्यम्, 'अण्णि पासायवरगए फुट्टमाणेहिं मुइंगमत्थएहिं भोगभोगाइं भुंजमाणे विहरइ.

[ पृष्ठ ७ ]

( १ ) सेणुअं पञ्चम मासियाए संलेहणाए मित्ते ( ८ १ ) एवं खलु जंबू ! समणेणं तच्चस्स वग्गस्स पढमस्स अज्झयणस्स अयमट्ठे पण्णत्ते त्ति निक्षपस्तृतीयवर्गप्रथमाध्ययनस्य । अमे- तनानि पञ्चाध्ययनान्यतिदिशन्नाह—( ११ ) एवं जहा अणीयसे त्यादि पञ्चाध्ययनानि प्रथमाध्ययनस्याप- रित्यागेन (१२) सारणमे त्ति पट्ठम्योऽध्ययनेषु सव पाठ- केवलं नामसु विशेषः यतः सर्वेषामेषां द्वात्रिंशदुत्तरणां द्वात्रिंशतः एव दायो दानं विंशतिर्वर्षाणि पर्यायः चतुर्दश पूर्वाणि श्रुतं शत्रुञ्जये सिद्धा इति यद्यपि चैते सारणो वसुदेवधारिणीसुता ।

(१ ) एवं नवमाध्ययनस्योपक्षेपमभिधायेन दाव्य- तण मित्यादि । जहा पढमे त्ति यथा तृतीयवर्गस्य प्रथ माध्ययनं तथाऽस्यप्यध्ययनं नवरमिदार्थं विशेषो वसुदेव इत्यादि, चतुर्दशपूर्वाणि तु प्रथमसमाप्तमपि स्मरणार्थं मुक्तमिति ' २ 'आर नवमोदमो त्ति ।जइ णं भंते ! समणेण- समार्थं तच्चस्स वग्गस्स सत्तमस्स अज्झयणस्स अय मट्ठे पण्णत्ते अट्ठमस्स त्ति अट्ठमस्स णं भंते ! के मट्ठे पण्णत्ते इत्युपक्षेप ।

[ पृ० ८ ]

( १ ) तत णं अस्मित्यादि निर्वचनं । ( ५-६ ) 'सरिसय सदृशाः—समाना 'सरिसय'त्ति सदृक्त्व चा सरित्तय'त्ति सदृग्वयसः नीलोत्पलगवलगुलिकाअतसीकुसुमप्रकाशाः गवलं महिषशृङ्गं अतसी-धान्यविशेषः श्रीवृक्षाङ्कितवक्षसः 'कुसुमकुण्डलभद्दय त्ति कुसुमकुण्डलं-धत्तूरकपुष्पसमानाकृतिकर्णाभरणं तेन भद्रका-शोभना ये ते तथा बालावस्थाश्रयं विशेषणं न पुनरनगारावस्थाश्रयमपिइमित्येके, अन्ये पुनराहुः-धर्मकुसुमपत्रकाः सुकुमारा इत्यर्थः तत्वं तु बहुश्रुत गम्यं नलकूबरसमानाः वैश्रमणपुत्रतुल्याः इदं च लोककथा व्याख्यातं यतो देवानां पुत्रा न सन्ति । ( ७ ) जं चेव दिवसं मिति यच्चैव दिवसे ते मुण्डा भूत्वा अगारादनगारितां प्रव्रजिता 'तं चेव दिवस'मिति तस्मिन्नेव दिवसे । (१६) 'कुमार' त्ति प्रतीतमि ।

[ पृ० ९ ]

(१७) 'भुज्जो भुज्जो' त्ति भूयोभूयः पुनः पुनरित्यर्थः

[ पृ० १ ]

(१८) 'बहुकरणे'त्ति मधुकरणेत्यादिवर्णकयुक्तं यान प्रवरमुपस्थापयन्ति । (१९) जहा देवानंद'त्ति भगवत्यामभिहिता यथा देवानन्दा भगवन्महावीरप्रथममाता गता तथेयमपि भणनीया ।

[ पृ० ११ ]

(५) गिद्ध' त्ति मृतभक्षिणी । (२०) यत्रैव पञ्चव्यवगतास्तत्रोपागच्छति सोम सा वक्तव्य इति ।

[ पृष्ठ० १२ ]

(२ ४) मामपपन्नपत्ति मागतप्रभा–पुमस्नेहात् स्तनायतस्तस्या पञ्कुपलोपमे ति प्रस्तुते भागमग्रतेन लोचने यस्या सा तथा कंचुपपरिक्षिप्त ति परि क्षिप्तो विस्तारित इत्यर्थ कञ्चुकः–वारवाणो इयतिरे कस्पुर्शभूतशरीरतया यया सा तथा हरियकपवाह' त्ति रोमपमयौ हर्षपमाणस्मृत्त्वात् स्फुटितकलो बाहु –मुजौ यस्या सा तथा मारुतस्वेन हरियकपवाहा धाराहतकदम्बपुष्पमपि च समुच्छ्रसितरोमकूपा' धारामि मेघजलधारामिराहतं यत्कदम्बपुष्पं तद्वत् समुच्छ्र-तानि रामाणि कूपकेषु यस्याः सा तथा । (१५) भयमम्मत्थिए त्ति इदैव इत्यत्र– भयमेयारूवे अज्झत्थिए चिंतिए पत्थिए मणोगए संकप्पे समुप्पज्जित्था तत्रायमेतद्रूप भाध्यात्मिक–आत्मामि न चिन्तित –स्मरणरूप प्रार्थित –अभिलाषरूपो मनो-गतो–मनोविकाररूपः सङ्कल्पो–विकल्प समुत्पन्न । (१ ४ 'धन्नाभो णं ताभो इत्यादि यस्या धनमस्ति सा धन्या या धान्या यस्या इति धान्यामित्यपरया अन्या मन्या –भिप पुण्या –पवित्रा कृतपुण्या कृतार्था कृतप्रयोजना कृतलक्षणा –सत्लक्षणाः आमि नि यासा मध्ये इति विभक्तीयां निपात' भिन्न दुभिमभनानि डिम्भरूपार्णान्यर्थ स्तनदुग्धे लुब्धानि यानि तानि तथा मधुर समुल्लापा येषां तानि तथा मन्मन जल्पनमीषत्स्खलितमिन प्रजल्पितं येषां तानि तथा स्तनमूलात् कक्षादेशभागममिसरन्ति मुग्धकानि–अत्य न्तमिशुकानि अपूर्णानि गत्वा पुनश्च कोमलकमलो-पमाभ्यां हस्ताभ्यां गृहीत्वा उत्सङ्गे निवेशितानि सन्ति

ददति समुद्घापकाद् सुमधुरान् पुनः पुनर्मञ्जुलमभिर-
तान् मञ्जुल-मधुरं प्रमभितं-भणितिर्येषु ते तथा तान्
इह सुमधुरमित्यभिधाय मञ्जुलप्रभणितामिमुखत्वं
वस्तुनस्तकमपि न दुष्टं सम्भ्रमभणितत्वादस्येति ।
( २९ ) पत्तो 'त्ति विभक्तिपरिणामादेवामुकविशेषण
पचतां डिम्भानां मध्यात् एकतरमपि-अन्यतरविशेषण
मपि डिम्भं न प्राप्ता इत्युपहतमनःसङ्कल्पा भूगतद-
ष्टिका करतले पर्यस्तितमुखी ध्यायति ।
[ पृष्ठ० १३ ]
(१६) तहा धरस्सामि'त्ति धतिष्ये 'कनीयसे'
त्ति कनीयान्-कनिष्ठो भ्रातुरित्यर्थः । ( १७ ) 'जहा
अभओ 'त्ति यथा प्रथमे ज्ञातेऽभयकुमारोऽष्टम कृत-
वान् तथाऽयमपीति नवरं-केवलमयं विशेषः अय
हरिणैगमेषिणमाराधयामास अष्टमं कृतवान्, स तु पूर्व
सङ्गतिकस्य देवस्येति (२) विहम्मं 'ति वितीर्ण-
वर्णं पुष्पामिरिति गम्यते
[ पृष्ठ० १४ ]
( १०-११ ) 'तंसि तारिसगंसी' त्ति यादृशे
यावत्करणात् शयनीयवर्णको वाच्यो हत्यो
सुमिणे पासित्ता णं पडिबुद्धा जाव'त्ति इतो यावत्क-
रणात् इदं सूत्रं स्वप्नदर्शनं करोति शयनीयादभ्यु-
त्तिष्ठत्यभ्युत्थाय राज्ञे निवेदयति स तु पुनर्जन्म त-
त्स्वप्नमादिशति 'पाढग'त्ति स्वप्नपाठकानाकारयति,
तेऽपि तदेवादिशन्ति ततो राजा तदादिष्टमुपसृत्य
'परिवहइ'त्ति सुखंसुखेन गर्भं परिवहतीति द्रष्टव्यमिति ।
( १३-१७ ) 'जासुमिणे'त्यादि जपा-वनस्पतिविशेषस्त-
स्या सुमनसा-पुष्पाणि रक्तबन्धुजीवकं-लोहितबन्धुकं

तवि पञ्चवर्णमपि भवतीति एकमहार्घं कस्सारसो-चापकः 'सरसपारिजातकम्' अस्मानमुपपुष्पविशेषकुसुमं 'तप-नविपाकर' उदयदिनकर परौ प्रभा-प्रकटप्रभातुल्ये त्यर्थः प्रभा-धर्मो यस्य स तथा गच्छ इत्यर्थः तं सर्वस्य जनस्य नयनानां कान्त-कमनीयाभमिरूपणीय इत्यर्थ । सर्वनयनकान्तस्मै सुमाके ति सुकुमारपाणिपाय मित्यादिवर्णको दृश्यो पावत्स्वरूपमिति पावतानुकस्य मार्गं कोमलकरकमलाभ्यां । (२) 'रिउव्वेदे' इत्यादि ऋग्वेदयजुर्वेदसामवेदाथर्ववेदानां साङ्गोपाङ्गानां सारकी धारक पारग इत्यादिवर्णको पावत्करणात् दृश्यः ।
[ पृष्ठ १ ]

(१) बहूहिं इत्यत्र बहीभि कुब्जिकाभि याव करणात् ग्रामभिकाभि चेटिकाभि परिक्षिप्ता इत्यादिवर्ण को दृश्य ।(२१)'जहा मेहो मेहेसियायरवंति यथा प्रथमे ग्राने मेघकुमारो मातापितरौ सम्बोधयति एवमयमपि । केवलं नव भार्या । ते भर्तारिमुक्तं । वत्सास्तव भार्या सदृश यस्त सदृशराजकुलेभ्य आनीता सुष्णन्त तावदेतासि साई विपयगुणमित्यादि शर्वि न वक्तव्यं अपरिणीत स्यात्स्य किपद्वक्तव्यम् ? इत्याह— नाव वर्तिकुले ति त्वं जाता अस्माकमिष्टपुत्रा नैच्छामस्त्वया वियोगं सावत तावत् भुंक्ष्व भोगान् यावद्वयं जीवाम इत्यत आर भ्य यावदस्मासु दिवं गतेषु परिणतवयाः वर्द्धिते कुल-वंशतन्तुकार्य निरपेक्ष सन् प्रव्रजिष्यसीति ।
पृष्ठ १६ ।

३ ८। स्वनामया इह यावत्करणात् सुका मया मानियामया यावदवंथं विगृहातव्यात । ( १२ ) भाषतिजन ति भाष्यानु भणितुमित्यर्थः ।

(१७-१८)'निक्खमणं जहा महाबलस्स' यथा भगवत्यां महाबलस्य निष्क्रमणं राज्याभिषेकदीक्षाविकारोपणादि पूर्वकमुक्तमेवमस्यापि वाच्यं । किमन्तम् ? इत्याह-'जाव तमाणाए तहा २ जाव संजमइ'त्ति तस्य प्रव्रजितस्य किल भगवानुपदिशति स्म 'एवं देवाणुप्पिया ! गंतव्वं चिट्ठियव्वं निसीयव्वं तुयट्टियव्वं भुंजियव्वं भासियव्वं एवं उट्ठाए २ पाणेहिं भूतेहिं सत्तेहिं संजमेणं संजमियव्वं अस्सिं च णं अट्ठे णो पमाएयव्वं तए णं गयसुकुमाले अणगारे अरहओ अरिट्ठनेमिस्स अंतिए इम एयारूवं धम्मियं उवएसं सम्मं पडिच्छइ तमाणाए तह गच्छइ तह चिट्ठइ तह निसीयइ तह तुयट्टइ तह भुंजइ तह उट्ठाए २ पाणेहिं ४ संजमेणं संजमइ ।(१८-१९)'जं चेव दिवसं पव्वइए' इत्यादि यद्यपि तद्दिनप्रव्रजितस्यापि गजसुकुमारमुनेः प्रतिमाप्रतिपत्तिरभिधीयते तत्सर्वज्ञेनारिष्टनेमिनोपदिष्टत्वादविरुद्धमितरथा प्रतिमाप्रतिपत्तावयं न्यायो यथा- 'पडिवज्जइ एयाओ संघयणधिइजुओ महासत्तो । पडिमाओ भावियप्पा सम्मं गुरुणा अणुण्णाओ ॥१॥ गच्छे च्चिय निम्माओ जा पुव्वा दस भवे असंपुण्णा । नवमस्स तइयवत्थु होइ जहण्णो सुयाभिगमो ॥२॥" [प्रतिपद्यते एताः संहननधृतियुतो महासत्त्वः प्रतिमाः । भावितात्मा सम्यग् गुरुणाऽनुज्ञातः ॥१॥ गच्छे एव निर्मातः यावत् पूर्वाणि दश भवेयुरसंपूर्णानि । नवमस्य तृतीयवस्तु भवति जघन्यः श्रुताभिगमः ॥२॥ ] इति
[ पृ० १७ ]

(७) 'ईसिपब्भारगएणं'ति ईषदवनतकायेन 'जाव'त्ति करणात् एतद्दृश्यं 'वग्घारियपाणी' प्रलम्ब

मुख इत्यर्थः 'अपिमितमपये सुकपोमासनिस्त्वरिही' ।(९-१२) 'सामियेयस्स'त्ति समित्समूहस्य 'समिहामो'त्ति इन्धनमूता काष्ठिका 'दब्भे'त्ति समूलान् दर्भान् 'कुसे'त्ति दर्भाग्रभागीति 'पत्तामोडयं'च'त्ति शाखिशाखाशिखा मोटितपत्राणि देवतार्चनार्थानीत्यर्थः । (१९) अ-भिहुत्तोसपरवंसेति दग्धे पोयमोर्पाद्विर्पस्या सा तथा मा वासो पतिता च-आत्पादेर्वविपक्वेति इद बोयपतिता न तयेन्यदपदोपपतिता अथवा न दपदोपपतितेन्यदपदोपपतिता काकवत्तिणि'त्ति का-ले मोगकाले यौवने वर्तत इति काववर्तिणी,तां विप्प-जहित्ता विमहाय।(२५-२६)'फुल्लितपत्तिसुमसमाणे'त्ति वि कसितपलाशकुसुमसमानान् रक्तानित्यर्थः 'वाहिपहाय ण' व्याधिरवादविकारमूताहारान् 'कडलय' कन्यरेण ।
[ पृष्ठ० १८ ]
(४)अन्यथ पावन्करणाइव पदार्थाः विपुला तीव्रा च पदा प्रगाढा कर्कशा कर्कशा दुर्विपसमया दुरपध्या । (७) 'अ-णगुस्समाण'त्ति समहिपन् दयमगच्छन्नित्यर्थः (९) कम्मरपविकिरणकर कर्मरजोविपोजकम् अपु व्वकरण'त्ति अपूर्वगुणस्थानकम् । ( १ ) म नंत इद पावन्करणादिदं द्रष्टम्— अणुत्तरे णि-वाघाय निरावरणे कसिणे पडिपुण्णे'त्ति। (११) णिव इद पावनकरणात् 'मुये मुये परिविज्जुप'त्ति दरय १ ) 'गीतगंपवमिभाव'त्ति गीतं सामान्य गन्धर्वं तु मृदङ्गादिनादसमिश्रमिति (१९)'महयाहगपहकरवंद परिक्खित्त महता च चटकरपहकरा-वित्साइवत्सम् दास्यानां पदपुनें तंम परिक्षिप्त । (२१) पदारेत्थ ममणाए'त्ति गमनाय चीयमारीनाचित्यर्थः ।

[ पृष्ठ० १९ ]

(१) जुण्णं इह भावतकरणात् जराजर्जरितमेवेदं भारं झुसिय झुसुसितमित्यर्थः पिवासियं जुण्णं' इति प्रसज्यमिति। 'भद्द इमाहस्यामो'त्ति महातिमहता हकाराद्दो सकारात्।

[ पृष्ठ० २१ ]

(८)बहुकम्मभिसज्जरस्स साहिज्जे त्तिण्णे'त्ति प्रतीतमिति। (१५) 'ठिइमेयं'ति आयुक्सयेण मयाण्वसा सोपक्रमेमेत्यर्थः।

[ पृष्ठ २२ ]

(२-३) 'से जायमेयं भयवं'त्ति तदेव ज्ञातं सामान्येन कलबुगबसुकुमाक्रमरवर्मदेता-किमेन 'सुपमेयं स्मृतं पूर्वकाले ज्ञातं सत् कथमावसरे स्मृतं भविष्यति विज्ञातं-विशेषता सोमिलेनवामभिप्रायेण कृत मेतदित्येवमिति शिष्यं-कथ्यवायुवेवाय प्रतिपादितं भवि ष्यतीति। (८) 'सपक्खिं सपडिदिसिं'ति समक्षं-समान पार्श्वतया सप्रतिदिक्-समानप्रतिदिक्तया आत्यर्थममिमुख इत्यर्थः अभिमुखागमने हि परस्परसमावेव दिक्षिपयाम पाको भवत एवं विदिशावपीति। (२०-२२) 'एवं खलु जंबू! समणेणं भगवया जाव संपत्तेणं अट्ठमस्स अंगस्स अंतगडदसाणं तच्चस्स वग्गस्स अट्ठमस्स अज्झयणस्स अयमट्ठे पन्नत्ते'त्तिबेमी'ति निगमनम्। एवमन्यानि पञ्च ध्ययनानि, एवमेतेत्रयोदशमिस्तृतीयो वर्गो निगमनीय।

[ पृष्ठ० २५ ]

चतुर्थे वर्गे दशाध्ययनानि।

[ पृ० २६ ]

पञ्चमेऽपि तथैव तत्र प्रथमे (१५) 'सु-रभिगिरीवापवमूलए' त्ति सुरा च मद्यं कुमारणां मुम्मत्ताकारणं अग्निश्च—अग्निकुमारदेवसंपुसितो द्वीपायनश्च—सुरापानमत्तयुम्पाकुमारकदर्थीकृत: कृत निदानो बालतपस्वी सम्प्राप्ताग्निकुमारदेवत्वा एते मूलं-कारणं यस्य विनाशस्य स तथा अथवा सुरश्चासावग्निकुमारश्चाग्निदाता द्वीपायनश्चेति सुराग्नि द्वीपायन क्षेयं तस्य। (२१) परिभाषता ' इह 'दाणं च वातया'त्ति संस्मरणीयं।

[ पृष्ठ ८ ]

(१–२) 'कोसंववणकाएणं' पाठान्तरेण 'कोसंब काणणे' 'पुढवि'त्ति 'पुढवीसिलापट्टग'त्ति दृश्यं, पीयव त्थ'त्ति 'पीयवत्थपच्छन्नवियसरीरे'त्ति दृश्यं। (१९) 'तिवई' त्ति त्रयाणां पदानां समाहारस्त्रिपदी–भूतस्येव रङ्गभूमौ पदन्यासविन्यासविशेषस्तां छिनत्ति—करोति।

[ पृष्ठ २ ]

( १ ) राजा—प्रसिद्धो राजा युवराजा—राज्यार्ह ईश्वर प्रभुरमात्यादि तलवरो—राजवल्लभा राजसमाच माडम्बिक—मडम्बाधिपत्ययसन्निवेशविशेषस्वामी कौटु म्बिक त्रित्रादिकुटुम्बनेता ईश्यादय प्रतीतास्(१२-१३) 'पच्छाउरस्सवि'त्ति पच्छ'त्ति प्रव्रजता परिमुक्त कुटुम्बस्थ तत्रियोंडार्यमातुर साबाधमानसो पश्चस्यापि यथाम वृत्तां-यथाप्रकल्पितां वृत्ति -आजीवनम्, 'अनुजानाति' पूर्ववद्दाति न पुनस्तृत्यर्थकस्य प्रजाजिव्येत पाश्चात्यमपि बाधितकुटुम्बस्य तामपहरतीति।

[ पृ० ३१ ]

(१२) 'जाव किमंग पुण' इत्यत्र 'उदुम्बरपुप्फं पिव दुल्लहा सवणयाए किमंग पुण पासणयाए'त्ति द्रष्टव्यमिति।

[ पृ० ३२ ]

(२) आलित्ते णं मित्यादाविदं दृश्यम्—आदीप्तो भदन्त! लोकः एवं प्रदीप्तः आदीप्तप्रदीप्तश्च जरया मरणेन च तत इच्छामि युष्माभिः स्वयमेवात्मानं प्रव्राजयितुं यावत् आचारगोचरविनयवैनयिकचरणकरणयात्रा मात्रप्रवृत्तिकं धर्ममाख्यातुमिति मात्रमात्रार्थं च वृत्तिर्यत्र स तथा तम्। (८) 'ईरियासमिया' इत्यादौ यावत्करणात्सूत्रान्तरेषु 'भासासमिया' इत्यादि 'मण गुत्ता' इत्यादि 'वयगुत्ता गुत्तिंदिया गुत्तबंभचारिणी'त्ति द्रष्टव्यं। (९) 'बहूहिं' इत्यत्रेदं द्रष्टव्यं— छट्ठट्ठमदसम दुवालसेहिं मासद्धमासखमणेहिं विचित्तेहिं तवोकम्मेहिं अप्पाणं भावेमाणा विहरइ त्ति। (१५) जस्सट्ठाए कीरइ नग्गभावे इत्यादौ यावत्करणादिदं दृश्यं— मुंडभावे केसलोए बम्भचेरवासे अण्हाणगं अच्छत्तगं अणुवाहणगं भूमिसेज्जाओ फलगसेज्जाओ परघरप्पवेसे लद्धावलद्धाइं माणावमाणाइं परेसिं हीलणाओ खिंसणाओ निंदणाओ तालणाओ गरहणाओ उच्चावया विरूवरूवा बावीसं परीसहोवसग्गा गामकंटगा अहियासिज्जंति तमट्ठमाराहेइ'त्ति दृश्यं। तत्र 'हीलना' मर्मोद्घाटनादि। 'निन्दना' स्वमनसि कुत्सा। 'खिंसना' लोकसमक्षं एव वा स्याद्दुर्वचनं। 'तर्जना' ज्ञास्यसि रे जाल्मेत्यादि भणनं। 'ताडना' चपेटादिना। 'गर्हा' परसमीपसमक्षं कुत्सा। 'उच्चा वचा' अनुकूलप्रतिकूलाः असमञ्जसा इत्यर्थः 'विरूपरूपाः'

विविधस्यमावा द्वाविंशति परीषहाः । उपसर्गाश्च ...उ 'ग्रामकण्टका' इन्द्रियग्रामस्य बाधकत्वेन कण्टका इवेति

[ पृष्ठ ३१ ]

(२) मडुत्ति पउमावइसरिसामो त्ति पद्माव... त्या सदृशै नाम पद्मावतीसदृशा । समासवकव्यता ... परं नाममु विशेष । एवं च 'भडु अज्झयण' त्ति ...नान्यध्ययनानि च वासुदेवमार्याणामपि प्रतिबद्धत्वात् । भस्य नु अध्ययनद्वयस्यैकविलक्षणं वासुदेवस्नुषाणामिति वाङ्ग्याविति । पञ्चमस्य वर्गस्य निक्षेपो वाच्यः ।

पृष्ठ ३४

... ... ...स्य ...पस्तव च षोडशाध्यय... नानि लघु ...गौ नु ...पाक्षमीति ।

पृष्ठ ३

१८ किंणह जाव त्ति इह यावत्करणात् किण्ह किण्हाभास नाम नामानाम इत्यादि सैच-नित्र ...न्त ... धारासवमाको द्रष्टव्य ।

[ पृष्ठ ]

... ...त्थिय त्ति दुर्भवितगोष्ठी मु... ...सतमुत्ताय ...त्था ... बहुजनस्या परिभूता ... ... त्ति ... शीघ्र ... ... ...त्यते विपुर्ली ... ... मा ... । ( १३ ) ...त्ति ...

...

... ... ... ... प्रभाषा ... ... ... नु माया

स्यपकर्त्वव्यापनार्थं ।(१०) मयमोऽयपचंपयर्मं ति मवमो उगतोऽप्फोटनतो वा पृष्ठदेसे बाहुशिरसा सयममेव कम्पनं यस्य स तथा । (१८) 'वमवयस्स' त्ति मुर्त मुर्त ।

[ पृष्ठ १८ ]

(५) सुयतं ण यस कड्डे ष्यकर्तं स्युतम् वय यक्ष प्रतिमारूप काष्ठे दाव तन्मयत्वात् बताभूयमेलाकिञ्चित्करत्वादिति । (२१-२२) 'सरं निमाचउ' त्ति स्वैरं-यथेष्टं नियातु ।

[ पृष्ठ १९ ]

(१२) 'इह मागय मित्यादि, इह नगरे आगतं प्रत्यासन्नत्वेऽप्यैवं व्यपदेशः स्यात् । अत उच्यते-इह सं-प्राप्तं प्रासापपि विक्षेपामिधानायोच्यते इह समयमूर्त-धर्मव्याख्यानप्रक्रतया व्यवस्थितं, अथवा इह नगरे पुनरिहोयाने पुनरिह साधूचितावग्रहे इति ।

[ पृष्ठ ४० ]

(११) सुयप्प त्ति शुद्धात्मा यावत्करणात् वेसि यार्इं पवरवत्थाइं परिहिए अप्पमहग्घाभरणालंकियस रीरे'।

[ पृष्ठ ४१ ]

(७) 'वर्त्तंतेणं' ति पञ्चाङ्गेन 'करयलपरिग्गहियं सिरसावत्तं दसनहं मंजलिं मत्थए कट्टु' इति द्रष्टव्यं ।

[ पृष्ठ ४२ ]

(६-७) 'नो चेव णं संचाएइ सुदंसणं समणोवासयं तेयसा समभिपडित्तए' त्ति न शक्नोति सुदर्शनं समभिपतितुम् आक्रमितुमित्यर्थः । केन ? तेजसा प्रभावेन सुदर्शनसम्बन्धिनेति ।

[ पृष्ठ ४५ ]

(१) सहत इत्यादीनि षट्कार्याणि पञ्चाशीति वैधितुं म न्यं नु सहते भयाभावेन क्षमते कोपाभावेन तितिक्षते दैन्या- भावेन अधिसहते व्यापित्वेन सहत इति। (५- ) 'अद्दोषे' त्यादि तथाविध शोकाभावात् अविमना न क्षुभ्यचित्त अकलुषो अनर्थकारित्वात्, अनाविलः अनाकुलो वा निश्री अभ्यास अविषादी किं मे जीवितेनैत्यादिचिन्तारहितः अत एवापरिणाम अविश्रान्तो योगः समाधिर्यस्य स तथा त्यार्थियैनम्नत्वान्वापरिताम्बयोयी । ( ११ ) विलं' मिवेत्यादि अस्यायमर्थो–यथा विले पन्नग पार्श्वा नस्पर्शमात्मान प्रवेशयति तथा यमाहारं मुखैनासं- स्पृशन्निव रागविरहितत्वादाहारयति—अभ्यवहरतीति ।

[ पृष्ठ ४७ ]

) अनिमुक्तकपानके विविधिक्रियते (१५) एरमाण त्ति पक्षेभ्रपरिकर्मीक्रियते ।

[ पृष्ठ ४ ]

( ) ग्रा प त्ति येन मिर्दं हापयामि पमि त्यमङ्गारे ।

[ पृष्ठ ४९

) ग्राव परिविसेर त्ति यह यावत्करणात् गमनाय पडिक्कमइ भत्तपाणं आलोएइ त्ति द्रष्टव्यं ।

पृष्ठ ]

( १०) काहं ण त्ति कस्मां वेलायां प्रमत्ताविकायां णहि प त्ति पत्र मेव कर्ह ण ति केन प्रकारेण कि- विचरन्त क्रियति कालं निक्रान्ते इत्यर्थः । क स्मायमणहि त्ति कर्मणां-ज्ञानावरणादीनामायतमनि- भावानामिति ?' । कर्मणां ज्ञानावरणादीनामायतमानि

मासक्षमाणि वा यथोक्तेन इत्यर्थः । इति कर्मापतनानि कर्मोद्गमानि वा। पाठान्तरेण कम्मायवणेहिं ति तत्र कर्मापतनानि आत्मनि संभवति तानि तथा।

[ पृष्ठ० ५१ ]

(२८) अग्रमे तु किमपि लिख्यते—'रयणावलिं' ति रत्नावली आभरणविशेषः । रत्नावलीव रत्नावली। यथा हि रत्नावली उभयतः आदिसूक्ष्मस्थूलस्थूलतरविभागकाहलिकाख्यसौवर्णावयवद्वययुक्ता भवति पुनर्मध्यदेशे स्थूलविशिष्टमण्यन्वितयुक्ता च भवति, एवं यत्तपः पट्टादावुपरच्यमानमिममाकारं धारयति तद्रत्नावलीत्युच्यते। तत्र चतुर्थमेकैकोपवासेन षष्ठं द्वाभ्यामष्टमं त्रिभिः। ततोऽष्टौ षष्ठानि, तानि च स्थापनायां चत्वारि चत्वारि कृत्वा पङ्क्तिद्वयेन नव कोष्ठकान् कृत्वा मध्यकोष्ठे शून्यं विधाय च शेषेष्वष्टासु षष्ठानि स्थापनीयानि। ततश्चतुर्थादि चतुस्त्रिंशत्तमपर्यन्तं । चतुस्त्रिंशत्तमं च षोडशभिरुपवासैः । ततो रत्नावलीमध्यभागकल्पनया चतुस्त्रिंशत्षष्ठानि एतानि स्थूलमणितया कल्पितत्वात्, षष्ठानि वा तदर्धेन द्वे त्रीणि चत्वारि पञ्च षट् पञ्च चत्वारि त्रीणि द्वे च स्थापनीयानि, अथवाऽष्टाभिः परिभ्रम रेखाभिः पञ्चत्रिंशत्कोष्ठकान् विधाय मध्ये शून्यं कृत्वा शेषेषु चतुस्त्रिंशत्षष्ठानि स्थापनीयानीति। एवं चतुस्त्रिंशत्तमादीनि चतुर्थान्तानि पुनरप्यध च षष्ठानि। स्थापना त्वेषां पूर्ववत् । पुनरप्यष्टमचतुर्थानीति । प्रथमायां परिपाट्यां सर्वकामगुणितं पारयति। तत्र सर्वे कामगुणा अभिलषणीया रसादिगुणा सञ्जाता यस्मिन् तत्तथा सर्वरसोपेतमित्यर्थः। भोजनमिति गम्यते। पारणकसंग्रहगाथा—' पढमंमि सव्वकामं पारणयं बीइए

पिगयक्यर्थ । तएवं च मखेवाइ मार्यविसमो वज्जर्यमि" ॥ पाण्वह इति गम्यते । वाचनान्तरे—" पढमंमि सम्म गणिए पाण्वह मिति दृश्यते ।

[ पृष्ठ ]

। 'कोराक्षेव मिह पावक्कराण्वाविर्द दद्रयं— पयत्नात पमाहिए. कल्लाजर्व सिवेपं पज्जेवं मंपसत्नेर्वं सम्मिर्गिण्ण उदग्गोर्ज उसमेण उदारेर्ज तगोकम्मेर्ण सुक्का मुक्खा निम्ममा मद्दिमममायणाया किडिकिडियभूया किमला धममिर्ततया जाया यावि होत्या, जीवंजीवेर्ण गच्छइ जीवंजीवेर्ण चिट्ठइ भासं भासिस्सामिति गिलाइ म जहा नामए कट्ठसगडिया इ वा पत्तसगडि या या ंगालसगडिया इ वा उण्हे दिण्णा सुक्का समाणी ससद गच्छइ ससद चिट्ठइ एवामेव कालो वि धन्ना ससद गच्छइ ससद चिट्ठइ उवचिया तवेर्ण तेएर्ण अवचिया मंससोणिएवं हुयासणेव मासरासिपडिच्छन्ना तवेण तएर्ण तवतेयसिरीए अईव २ उवसोभेमाणी २ चि- ति इह तपाश्रियपणाम्ना एकार्था अर्थभेदवि वक्षार्या तु प्रथमजातपिवाद्यानुसारेण ईपा । जीवं- जीवेण ति जीवबलेन न शारीरपलेनेत्यर्थ ।

[ पृष्ठ ३ ]

( ) कणगावलि ति कनकमयमणिकरूप माभरणविशेष ।

२) ष्टुड्डागं सीहनिक्कीलियं ति वक्ष्यमाणमह तपश्च्या क्षुल्लकं हस्वं सिंहस्य निष्क्रीडितं विहृते गमनमित्यर्थ सिंहनिष्क्रीडितं तदिव यत्तपस्तत्सिंहनिष्क्री-

डितमुच्यते। सिंहो हि गच्छन् गत्वा गत्वा अतिक्रान्त देशमवलोकयति। एवं यत्र तपसि अतिक्रान्तं तपोवि शेषं पुनः पुनरासेव्याग्रेतनं तत्तत् प्रकरोति तत्सिंहनि ष्क्रीडितमिति। इदं च एकाद्युपवासाच्चतुर्थषष्ठा दिशब्दवाच्या। लघुस्य च रचना भवति। एकाद्यो नवान्ता क्रमेण स्थाप्यन्ते। पुनरपि प्रत्यागम्य नवाद्य एकान्तास्तत्र द्व्यादीनां नवान्तानामग्रे प्रत्येकमेका द्योऽष्टान्ता स्थाप्यन्ते। ततो नवाद्येकान्तप्रत्यागतप ङ्क्त्यां अष्टादीनां प्रथमानामादौ सप्ताद्य एकान्ता एकान्ता स्थाप्यन्त इति। स्थापना चैवम्–१।२।१।३।२।४ ।३।५।४।६।५।७।६।८।७।९।८।९।७।८।६।७।५।६।४।५।३।४।२।३ ।१।२।१। दिनसङ्ख्या चैवम्। इह द्वे नवकसङ्कलने। तत्र एका ४५। पुनः ४५। अन्त्या चाष्टसङ्कलना ३६। अपरा च सप्तसङ्कलना २८। तथा पारणकानि ३३। सर्वेषां सर्वसङ्ख्या १८७। एतेन चैवं षण्मासा सप्तदिना धिका भवन्ति, चतसृषु च चतुर्गुणितेषु द्वे वर्षे अष्टा विंशतिदिनाधिके भवतः।

[ पृष्ठ ८ ]

(९) एवं महासिंहनिष्क्रीडितमपि। नवरमेका द्याः षोडशान्ताः षोडशाद्यश्चैकान्ताः स्थाप्यन्ते। तत्र द्व्यादीनां षोडशान्तानामग्रे प्रत्येकमेकाद्यः पञ्चदशा न्ताः षोडशादिषु त्र्येकान्तेषु पञ्चदशादीनां प्रथमाना मादौ प्रत्येकं चतुर्दशाद्य एकान्ताः स्थाप्यन्ते। दिन मानं चैवम्–इह षोडशसङ्कलनाद्वयं २७२ पञ्चदशसङ्कलना १२० चतुर्दशसङ्कलना १०५ पारणकानि ६१ सर्वाणि ५५८।

[ सूत्र० १ ]

(४) चतुर्थं सर्वतोभद्रं प्रतिमेति भूमिका-महत्यपेक्षया। सर्वत्र सर्वासु दिक्षु विदिक्षु च भद्रा-समसङ्ख्येति सर्वतोभद्रा। तथाहि-चतुर्थादीनां पञ्चत्रिंशत्तमान्तानां सर्वतोभावात् पञ्चकृत्वः पञ्चकेन सर्वत्र तस्यां जायन्त इति। स्थापना चेयम्।

| | | | | |
|---|---|---|---|---|
| १ | २ | ३ | ४ | ५ |
| ३ | ४ | ५ | १ | २ |
| ५ | १ | २ | ३ | ४ |
| २ | ३ | ४ | ५ | १ |
| ४ | ५ | १ | २ | ३ |

स्थापनोपायगाथा- एगाई पंचंते ठविउं मज्झं तु आइमणुपंति। सेसे कमसो ठविउं जाण सव्वओभद्दं ॥ १ ॥ इति। तपोदिनानीह पञ्चसप्ततिः पारणकदिनानि तु पञ्चविंशतिरिति सर्वाणि दिनानि शतमेकस्यां परिपाट्यां चतसृषु चैतस्य चतुर्गुणम्।

सूत्र १? ]

(५) एवं महासर्वतोभद्रा नाम सप्तमेकाद्य सप्तान्ता च पक्वाप्ता। तस्यां स्थापनोपायगाथा - एगाई सत्तंते ठविउं मज्झं तु आइमणुपंति। सेसे कमसो ठविउं जाण महासव्वओभद्दं॥१॥

इह षण्णवतिशतं तपोदिनानां एकोनपञ्चाशच्च पारणकदिनानि तथा च द्वे शते पञ्चचत्वारिंशदधिके दिनानां भवन्ति एवमेकस्यां परिपाट्यां। चतसृषु चैतस्य चतुर्गुणमिति।

भद्रोत्तरप्रतिमायाः स्थापनोपायगाथेयं पंचाई य नवंत ठविउं मज्झं तु आइमणुपंति। सेसे कमसो ठविउं जाण भद्दोत्तरं खुड्डं ॥१॥ इह पंचसप्तत्यधिकं

घाते तपोदिनानां। पञ्चविंशतिस्तु पारणकदिनानां। एवं चा-
तसृणां दिनानामेकस्यां परिपाट्यां भवति। तच्चतुष्टये त्वेत
देव चतुर्गुणमिति। वाचनान्तरे प्रतिमात्रयस्य प्रमाणगाथा
उपलभ्यन्ते। यथा 'मासं दोण्ह चउत्थं मासं महोत्तराए बार
समं। बारसमं सोलसमं वीसइमं चेव चरिमाइ॥१॥' मा
सि-प्रथमं तप द्वयो क्षुद्रसर्वतोभद्रमहासर्वतोभद्रयो प्र
तिमयोश्चतुर्थ-एकोपवास, तथा मासि-मासं तपो भद्रोत्त
रायां-तृतीयप्रतिमायां द्वादशं-उपवासपञ्चकं तत क्रमेण
द्वादशं उपवासपञ्चकं षोडशं-उपवाससप्तकं विंशति
तमं चैव-उपवासनवकम्, चरमं च चरमायां सर्वास्वि
मतपांसि शेषाणि तु क्रमेण स्थाप्यन्त इति तपस्त्रयेऽपि
प्रथमपङ्क्तिरचनेति। अथ द्वितीयादिपङ्क्तिरचनामाह—
'पढमं तइयं तो जाव चरिमय कममाइमो पूरे। पंच
य परिवाडीओ सुहुमगमहुत्तराए य ॥२॥" प्रथमपङ्क्तौ
'तइयं'ति तृतीयमङ्कं पढमं-द्वितीयपङ्क्तिरचनायां प्रथमं
स्थापयेत्। स च क्षुद्रसर्वतोभद्राया त्रिको भवति।
भद्रोत्तरायां तु सप्तकः। 'तो'त्ति ततोऽनन्तरं क्रमेणोत्त
रान् स्थापयेत् यावच्चरमं। स च सर्वतोभद्रायां चतु
ष्कानन्तरं पञ्चको भवति। भद्रोत्तरायां त्वष्टकानन्तरो
नवक इति। ततश्चरमानन्तरं अपूर्णं कोष्ठकाद्यन्त तथा
दित-एककादेरारभ्य पूरयेदिति एवं चरमात्परत
एकको द्विकश्च सर्वतोभद्रायां। इतरस्यां तु पञ्चक षट्
कावेति द्वितीयपङ्क्तिस्थापना। एवमेवोपरितन्यपङ्क्तयोऽ-
धस्तनो इत्येवं सर्वा पञ्च परिपाट्या—पङ्क्तया रच
नीया। 'सुहुम'त्ति क्षुद्रकसर्वतोभद्रायां भद्रोत्तरायां चेति।
गाथार्थभावे प्रागुक्तयन्त्रकाद्यवसेय इति। अथ महास
र्वतोभद्राया द्वितीयादिपङ्क्तिरचनार्थमाह— पढमं तु
चउत्थं जाव चरिमयं कममाइमो पूरे। तत्त य परि

वारीमा महास्मय सप्तमोभरे ॥ १ ॥ महासर्वतोम
द्राया द्वितीयायां पङ्क्तौ कलम्पतायां प्रथमं—मात्रौ चतुर्थ
प्रथमपंक्तपपसया चतुर्थस्थानपर्यन्तं, यथा प्रथमपंक्तौ
चतुष्ककस्तान क्रमेणाभ्यामपम्याप्य पापमरमे पया
ममककसता नमरं पतून पंक्तेस्तताश्रिता पूरयेत्। एवं
च मम परिपाप्य—पंक्तय पूरयितव्या । महासर्व ति
महति सर्वनामके—सर्वनामद्भमतिमायामिति ।

पृष्ठ २ ]

( ? ) मुनावन्मी मुनामित्र । नवरं तस्यां
वनथ । तत्र यष्ठारीनि चतुर्विंशत्यपर्यन्तानि पतु
प्रभवन्त्वभितानि । ततश्चतुर्थं । तत प्रत्याद्गुरषा ग्रा
भितावमार्दीनि यष्ठाम्नानि । ततश्चतुर्थं च करोति ।
वर्षे तर्गीम स्यन्ममाणा भयति—षोडशासह
ममनिन १ एकादशमासमा च १२ चतुर्थानि
पारणकानि १० वर्षा च मीमनैव मासा ११
दिनानि भवन्ति । सूत्र तु दिनानि १८ दृश्यन्ते तत्तु
मायगरयन इति ।

पृष्ठ ६४

भगवमन्नगर्विलानो कास्यादिसाम्बीनो प
योगपरिमाणमनिगाढमायाह भट्ट प गाढा भद्र प पर्यो
स्यादि उक्ता पच्चावतिक्या पच्चावनया कर्मेण पावत
समतत्र नायपर्युपिभमार्याणां पर्याय इति । यदिह
न गारगान नाममानाधर्मकपायियात्मादपसेयम् ॥
तत्र य म समकृतादशार्थियम्यमिति ॥

मनामवरामय द्विमपरोदित शासने
पवर ममयागुणा गमनिका किम मात्यने ।
गमान्नगमुक्ति गत मलयि मद्विरत्यो हता
प रणमराधम मनु पिबीपतां गर्वेन ॥१॥
। समवहदशायूत्ति सम्पूर्णा ॥

[ श्रीमदभयदेवसूरिविरचितानुत्तरौपपातिकदशावृत्ति । ]

[ पृष्ठ ६९ ]

अथानुत्तरौपपातिकदशासु किञ्चिद्व्याख्यायते। तत्रानुत्तरेषु विमानविशेषेषूपपातो जन्म अनुत्तरोपपातः स विद्यते येषां तेऽनुत्तरौपपातिकास्तत्प्रतिपादिका दशाः। दशाध्ययनप्रतिबद्धप्रथमवर्गयोगाद्दशा ग्रन्थविशेषोऽनुत्तरौपपातिकदशास्तासां च सम्बन्धसूत्रं। तद्व्याख्यानं च ज्ञाताधर्मकथाप्रथमाध्ययनादवसेयं शेषं सूत्रमपि कण्ठ्यं ॥

[ पृष्ठ ७२ ]

(५) अपरं तृतीयवर्गे 'पुत्तपरिवुत्तय'त्ति अन्यान्याग्रहणग्रहणमूर्च्छितायास्थिताया मातुः पुत्रस्य च परस्परं अन्यान्याग्रहणनिषेधनविषया तत्समर्थनविषया चौक्तिप्रत्युक्तिरित्यर्थः।(१-७) महापद्मे भगवत्यां। पापस्यापुत्रस्य धर्मे ज्ञाताध्ययने।(१७)तथा 'धार्यमिर्म'त्ति शुक्लोदनादि। (१९) 'संगह'त्ति संग्रहस्त्वादिना वीयमान मंडपम्। उज्झियधम्मियं'त्ति उज्झितं-परित्यागः स एव धर्मः-पर्यायो यस्यास्ति तदुज्झितधर्मिकं ( ) 'समणे'त्यादि श्रमणा-निर्ग्रन्थादि ब्राह्मण-प्रतीत अतिथि-भोजनकालोपस्थितः प्राघूर्णकः कृपणा-दरिद्र वनीपको याचकविशेष

[ पृष्ठ ७३ ]

( ९-१ ) 'अब्भुज्जयाए'त्ति अभ्युद्यता-सुविहितास्तत्सम्बन्धिवाक्यरचनाऽभ्युद्यता तया, 'पययाए'त्ति प्रयतया महाप्रयत्नवत्या 'पयत्ताए'त्ति प्रदत्तया गुरुभिरनुज्ञातयेत्यर्थः 'पग्गहियाए'त्ति प्रगृहीतया प्रकर्षेणाभ्युपगतया (१९-२४)अर्चित अर्चिताकारयुक्त इत्यर्थः च,

मिमना अविमतचित्ता अशून्यमना इत्यर्थः, अनकुच स्थाभाविककुत्सारहितत्वात्, 'अविवादी' विवादवर्जितः अपरितान्तयोगी' अविभ्रान्तसमाधि 'अपकप्रयोग चरिते'ति यतन-मासेषु पापोपूषमकरणं यतनं च-अप्राप्तानां तेषां प्राप्त्यर्थं यत्नः, यतनयत्नप्रधाना योगा संयमव्यापारा मनःप्रवृत्तयो वा यत्र तत्तया तदेवंभूतं चरितं यस्य स तथा। 'आहारमल्प'मिति यथापर्याप्त-यथा-स्वल्पमित्यर्थः। 'समुदाय'मिति भैक्ष्यं। (१८) 'बिलमिवे'त्यादि अस्यायमर्थः-यथा बिले पन्नगः पार्श्वासंस्पर्शमात्मानं प्रवेशयति तथाऽयमाहारं मुखेनासंस्पृशन्निव रागविरहितत्वादाहारयति अभ्यवहरतीति।

सूत्र० ३४ |

( ) नखरूपलावण्ये ति-तपसा-करण भूतेन तपस्य आकारस्य लावण्य-सौन्दर्य तपोरूपलाव ण्यमभूत । ( ) शुष्ककृशा-शुष्कत्वक् कायस्य सत्का पादुका कामुपादुका मलीना 'अस्थिमोचामु'ति अस्थि-अग्नी शीर्णत्वं सा चास्नायुपामन्वेति अस्थ्योपानत्। ( ) अभिन्नमाण्टि ति असीमि च चर्मे च निगाद स्नायपा विद्यत्न ययोस्तौ तथा तत्रापस्वचा ... ... शिरमरमनिगायमया अनयेत यदुत पादावेता वित्ति न पुनर्मासशाविनतया तयोः क्षीणत्वादिति। ( ) अपमयाच्च नवनवलावण्यं होरया स अदा ... ति प्रत्यावयाच प्रचुर्य (१३) 'कलशि' कलापो ... पश्चिमभिम ति परिमिता मुद्रा मात्रास प्रमाता । ) नम्यव ति भभिमया ... ।(१५) मिम्यापमाणि ति ... ... ।

[ पृष्ठ ७५ ]

(२) 'काकजंघा इ'त्ति काकजङ्घा-वनस्पतिविशेषः, सा हि परिशुष्यमाणस्नायुका स्थूलसन्धिस्थाना च भवतीति। तया जङ्घयोरुपमानम्। अथवा काको वायसः कङ्कः ढेणिकालिके च पक्षिविशेषौ तज्जङ्घा च स्वभावतो निर्मांसशोणिता भवतीति ताभ्यामुपमानमिहोक्तमिति। (५) 'कालिपोरि'त्ति काकजङ्घावनस्पतिविशेषपर्व मयूर ढेणियाकालिके पक्षिविशेषौ अथवा ढेणिकाख्य इति। (८-९) 'बोरीकरील्ले इ' बदरी-कर्कन्धूः करीरं मरुपर्व कन्थर्य शाल्मली च वृक्षविशेषौ पाठान्तरेण सामकरिल्ले इ वा तत्र च श्यामा-प्रियङ्गु। (११) कलिपत्तस्से'त्ति कटी एव पत्र-पत्रकस्ते नावयवसमूहरूपतया च सर्गाविसृतत्वात् कटीपत्रं तस्य, पाठान्तरेण कटीपट्टस्य, उष्ट्रपाद इति वा, करभचरणो हि मांसावयवोऽशुच्छाभावस्तात् भवतीति तेन तुल्य मवेक्ष्य साम्यं 'अरणपाय इ' अरुणपादः, 'उदरभाय णस्स'त्ति उदरमेव भाजनं क्षामसम्पन्नतया पिठराद्युदरभाजनं तस्य। (१५) 'सुक्कदिए इ वा' इति शुष्कः-शोषमुपगतो दृतिः-चर्ममयजलभाजनविशेषः। 'भज्जणय कभल्ले'त्ति चणकादीनां भर्जनं-पाकविशेषापादनं तदर्थं यत्कभल्लं-कपालं घटादिकर्परं तत्तया। 'कट्ठकोलंबए इ' शाखिशाखाग्रभागवनम्रं भाजनं वा कोलम्ब उच्यते काष्ठस्य कोलम्ब एव काष्ठकोलम्बः परिशुष्यमाणावनत हृदयास्थिकत्वात्। 'उवामिवोदरं सुक्कं सुक्कं निम्मंस' मित्यादि पूर्ववत् 'पाणुलियकडयावली'ति पांशुलिका-पार्श्वास्थीनि तासां कटको-कटौ पांशुलिकाकटौ तयो (१८)'पामपावली इ'त्ति स्यासका-दर्पणादय स्थूर

भिमता अविगतचिता मशून्यमना इत्यर्थः, अकमुषा क्रोधादिकालुष्यरहितत्वात्, 'अविषादी' विषादवर्जितः, मपरितन्तयोगी' अविश्रान्तसमाधि 'सययवयवयोग वरिग'ति यतनं-प्रातेषु योगेषूद्यमकरणं यतनं च-अप्राप्तानां तेषां प्राप्त्यर्थं यत्नः, यतनप्रधाना योगा सपमन्त्यापारा मनप्रवृत्तयो वा यत्र तत्तथा तदेवंभूतं चरित्रं यस्य स तथा। महापञ्चर्ये'ति यथावत्पौर्वं-यथा मध्यमित्यर्थ । 'समुदाणे'ति भैक्ष्यं। (१८) 'बिलमिवे' त्यादि अन्यायमय-यथा बिले पन्नग पार्श्वासंस्पर्शेन नात्मानं प्रवेशयति तथाऽयमाहारं मुखेनासंस्पृशन्निव रागविरहितत्वादाहारयति-अभ्यवहरतीति ।

सूत्र ३४

( ) नवकमसावण्ण त्ति-तपसा-करण अलम रूपस्य साकारस्य लावण्यं सौन्दर्यं तपोरूपलावण्यमभूत । ( जाकछली मुक्तकबध् कायस्य सत्का पादुका काष्ठपात्रका प्रणीता 'ज्रस्यामोढाइच त्ति ग्रस्का-जरसी जीर्णत्वस्य ता कामानुपाव वेति अरत्कोपमत्। ) अङ्गिचम्मछिरत्ताए'त्ति अस्थीनि च चर्म च निगाय आयता सिन्नम यथात्यो तथा तन्नायस्तरता तथा आत्मवयमनिरापत्वया प्रजायते बहुत पावविता मिति न पुनर्मांसमनाजितवत्वया तपोः क्षीयमाणादिति। ( अयमरायाच तवरूवलावण्णे होत्था स यहा नामए'त्ति प्रयानार्थकं दृष्टव्यं (१३) 'कसे'त्ति कलायो धान्यविशेषस्तस्यां लगाविय'त्ति फलिका मुद्रा माषाश्च प्रणीता । तरुणय'त्ति अभिनवा कामकेरवर्ष ।(१५) मिलायमाणि त्ति म्लायन्ती म्लानिमुपगता ।

य'त्ति अलाबुफलं-तुम्बिनीफलं। 'हकुयफले'त्ति हकुनी-वनस्पतिविशेषस्तस्य फलमिति । अगत्थियाइ वा'त्ति आगस्तिकस्य-फलविशेषस्यास्थीनि-मज्जा आतपे दत्तानि शुष्कानीत्यादि सर्वमनुसर्तव्यं।(३ ४)'मुद्दलोया इ वा'त्ति जलोका-श्रोन्द्रियजलजन्तुविशेषः । 'सिलेसगुलिय'त्ति श्लेष्मणो गुटिका । 'मसगगुलिय'त्ति मसककोशातकरसः पक्वानि हि वस्तूनि शुष्काणि विच्छायानि संकोचवन्ति भवन्तीति शोभोपमानमपीत्थानि । शिखावर्णकः प्रतीतः। (९) 'अंबगपेसिय'त्ति आम्र प्रतीतं तस्य पेशिका च ण्डम्। (९) अम्बाडकं-फलविशेषः। मातुलुङ्गं-बीजपूरक मिति। (११) 'बीयाणिहे'त्ति बोजारम्भं।
[ पृष्ठ ५८ ]

(१) 'कलीमपच्छिइ वा'त्ति कलीसको-वायविशेषः । पासाइयतारिगा इ वा'त्ति प्रभातसमये तारिका-ज्योतिः प्रसमित्यर्थः सा हि स्तोकतेजोमयी भवतीति तया जायमनुपमितमिति पाठान्तरेण प्रामातिकतारा इति । (३-४) 'मूलाछल्ली इ वा'त्ति मूलकः-कन्दविशेषस्तस्य छल्ली—त्वक्। सा हि मतला भवतीति। तयोरुपमानं कर्णयो हर्तं। 'वालुंकछल्ली' वालुंकं-चिर्भटं। 'कारेल्लयछल्ली'ति कारेल्लकं वल्लीविशेषफलमिति। क्वचित् जीतिपदं न दृश्यते न चावगम्यते।(६)'धन्नस्स सीस'त्ति 'धन्नस्स य अणगारस्स सीसस्स अयमेयारूवे तव रूवलावण्णे होत्था'(७) 'तरुणगलाउए वा'त्ति तरुणकं-कोमलं'अलाबु' अलाबु तुम्बकमित्यर्थः ।'तरुणएलालुए'त्ति मालुकं कन्दविशेष तच्चातिकोमलकमिति विशेषपरिमहार्थमेवानुकमित्युपर्ध ।'सिण्हालए इ वा'त्ति सिण्हालकं फलविशेषो यस्सेपरालकमिति क्वचित् प्रतीतं तच्च तरुणं

कादिषु भवन्ति तयामनुपर्युपरिस्थितानामावली-पद्धतिः स्यास्तकावली देवकुसुमरत्नादकाहितिरिति भावः 'पावावली इ'य'त्ति पापवाच्येन भावमविशेष उच्यते तयामावली या सा तथा 'मुक्तावलि'त्ति वा मुक्ता-स्याप्तु विशेषा येषु मणिर्गभाराही परिधाः परिक्षिप्यन्ते तेषां निरन्तरव्यवस्थितानामावली-पङ्क्तिर्या सा तथा, तथा 'पि-कर्णचयाप'त्ति पूर्ववंशाम्युपतप्रवेशानां।

[ पृ० ७६ ]

(२ ) 'कण्णावली'त्ति कर्णा मुकुन्दादीनां तेषामावली-मङ्क्तिर्या सा तथा 'गाकावली'त्ति गाककार्-बर्तुला पाषाणविमया 'बहूप'त्ति बर्तका उत्कादिमया बाहएमपकविदाया। पवामेवे स्यावि पूर्ववत्। (४) 'उरकडयस्स'त्ति उरा-हृदयं तदेव कक्कमुरक दरमस्य १) 'भिलकहूरइ व'त्ति इह बिलाप्येन विभिज्ञानिर्वं वस्तु किम्पियुप्यत तस्य कट्ट-कण्डं तथा ाप्रमणपक'त्ति व्यञ्जनकं-बच्चाविरममयं बापुतीर्ण तदेव प ाम पत्र व्यञ्जनपत्र तालिवटपत्र इ'ति तालवृन्तपत्र-व्यञ्जनपत्रविहारं बमिलपमालमुरक्त प्रतप्ततपेति।

'गब्भिमगमिय'त्ति घमी-वृक्षविशेषस्तस्य साहिका शाखका बन बाहाया भगन्धियो व वृक्षविशेषादिनि । 'सुकच्छगन्धिय'त्ति सुगन्धिया-पोमपपतपटपत्तरमालावाय मनीन (१) 'कलगाणीवा इ'य'त्ति पा गन्धिकार्मापा। पुप्फिका मासुका। 'उच्चत्तवपत्त इ'व'त्ति उच्चस्थायम्भस्म बमितिस्पिमिकपमालैर्मीबापा करतो स्नानि।

पृ० ७७

(१ २) 'दगुपाद'त्ति विदुरस्य 'आउबराके इ

यावत्करणात् 'छिन्नमुखे छिन्नं सुचकं' समानं मिथ्या समानं चिबुकमिति रहस्यम्। 'त्वं' इति 'त्वामेव पश्यस्व मध्यगामस्य शीर्षं सुचकं मुखं निर्मलं मधुपस्य भवति तप पश्यायत् मो भैव नं मंसखोमिषयायदिति, अथ मध्यास्थापक ग्रन्थकर्षणि रमणो नवरमुखरमात्रकर्म- निशोषपर्यं कैवल्यमपीति एवं न मन्यते अपि तु चास्य छिराय पश्यायदिति वक्तव्यमिति। पादाभ्यामारभ्य मस्तकं यावदादिना यथाक्रममिति। पुनस्तथैव प्रकारान्तरेण तं वर्णयन्नाह—

[ पृ ७*

३ ) । 'धन्यो च' मित्यादि धन्योऽभ्यमारो वंकारो वाक्यालङ्कारार्थे विभूत शुष्कम मांसायमानात् 'भुक्त्वा च' ति बुभुक्षायायात् रूक्ष पात्रमपोषणाभ्यय शानम भक्षिन इति गम्यते समाधान्यमभ्रायमिति। तथा 'विगतपर्णविकरालम' कटिकशादेषेति विहर्व- वीभत्स तस्य नलदीपु-पार्श्वेषु कराल उपरत शीतलं ननपापमनास्थिकरणात् विकटनटीकराल तेन चटी एव कटाह कपालपूर्ण भाजनविभागो वा कटीकटाह तेन मस्तिम इति गम्यते। एवं सम्मपापि। पितृमतस्तिवत्स इति पूर्वं पथाक्रमागमवाभिनम तत्र सम्मेय परस्त्रीदारी नामपि निम्याग उदरमेव भाजनं शाममयत्वात् उदरभाजन नम। 'भारतममापेदि' ति निर्मीततया दृश्य मान पामृनिककर्पादि' ति पार्श्वस्थिपञ्चरैः वल्कला च तथा पमयाकारत्वात्। 'बन्ध्यसुस्तमासेदृ' इति मासा- गर्भविन्यागमनर्थो मासग्रन्थी सूक्ष्मतिनका मासा- भावर्भा या सा तथा नव यथयमार्थनिर्मीयमानपात्रविम्य न पान पृष्ठकण्टकसन्धिमिति प्रतीतं। तथा गद्या

| | | | |
|---|---|---|---|
| २१ | १० | कणई | कण्हे |
| २२ | ९ | जंबू। | जंबू! |
| २२ | १९-२२ | गिह। मइमह पण्णत्त | गिर्ह। मयमहे पण्णत्ते |
| २३ | १४-२१ | चेव सेतुञ्ज। पण्णत्त | चेव [जाव] सत्तुञ्जे। पण्णत्ते |
| २७ | ६ | पव्वाएपा | पव्वाएत्तए |
| २७ | १११। ११।२५ | अपण्णा वषा मूपा पुत्ताप | अपण्णे। एवं। मूयं। पुत्ताणं |
| ३० | ११ | पव्वयामि | पव्वाइत्तए |
| ३१ | ५ | पउमाषई देपी | पउमावई देवी |
| ३१ | १४ | देवाणुप्पिया ' | देवाणुप्पिया |
| ३२ | १ | पव्वाएये | पव्वाएए |
| ३२ | ७ | पउमाषई | पउमावइ |
| ३४ | ११ | इमा | इमा |
| ३८ | ८ | अयोमप | अयोमए |
| ४३ | २ | मंते। | भंते! |
| ४४ | २ | मे | मे |
| ४४ | १८ | आतोसिज्जमाणे | आओसिज्जमाणे |
| ४५ | ५ | माणागारे | अणगारे |
| ४७ | २।११ | तस्स। मरणुत्त | तस्स। मरणुत्ते |
| ४८ | ११ | पापाहिर्ण वंदए | पापाहिणं [०] वंदए |
| ५३ | ५ | "आर्ण" । मंते! | "आर णं भंते!।" |
| ५४ | ३।१८ | समाप्ता। छप्पीम १ | समाप्ता[ ]। छप्पीम२ |
| ५५ | २२ | पक्खिप्पउञ्जा | पक्खिप्पउज्जे |
| ५६ | ३ | अहासुत्ता | अहासुत्तं |
| ५८ | ७।१। ११।२५ | नयर। नयर। एक्कसेद। वहर | नयरे। नयरे। एक्कसेल्लं। वंदए |

# ॥ शुद्धिपत्रम् ॥

| पृष्ठ | पंक्ति | अशुद्ध | शुद्ध |
|---|---|---|---|
| ४ | ४ | देवाणुप्पिया र्स | देवाणुप्पियार्स |
| ४ | ९ | मरिहा | भरहा |
| ४ | ९ ११ | कपाई | कपाए |
| | १ | पण्णत्ते । एव | पण्णत्ते । " एवं |
| ७ | १४ | सम्मर्त | समत्तं |
| ८ | ११ | मावेमाणे | भावेमाणा |
| | ९ | विहरए | पडिविसज्जए |
| १ | १ | मगहग्गो | भरहया |
| ११ | २ | पाहाकर | गाहापई |
| ११ | ९ | हरिणेगमसीमत्तया | हरिणेगमेसिमत्तया |
| ११ | १८ | मपुत्तपमाए | मणुण्णपमाए |
| ११ | २९ | पपमइ हत्तुइ | पयमई ~हरहा~ |
| १३ | १ | मण्णया | पण्णया |
| १३ | १९ | पडिणिक्खिमित्ता | पडिणिक्खमित्ता |
| १३ | १ | देवाणुप्पिये | देवाणुप्पिए ! |
| १४ | ४ | मामिलस्स | सामिकस्स |
| १ | २ | पडिणिक्खिमइ | पडिणिक्खमइ |
| १ | ७ | हरिणपवपरमए सकोरइ | हरिणवपवरगए छत्तेणं सकोरइ |
| | | धम्मकहाए | धम्मकहा |
| ७ | | एगतार्ए नपगिज्झत्तार्णं | एगपार्णं [ ] बवसेपगिज्झत्तार्णं |
| १ | | मर्हिपासेर | महिपासेर |

# ANTAGADA-DASAO

## THE FIRST DIVISION

In that age, at that time there was a city named Campā a sanctuary Punnabhadda a wood, [a description]. In that age at that time the reverend Suhamma arrived. The congregation went out [until] went back. In that age at that time the disciple of the reverend Suhamma the reverend Jambū [until] waited upon him. Thus he said

If sir this matter of the seventh Scripture the Fortunes of the Worshippers has been preached by the Ascetic the first-maker [until] attained, what matter is preached, Sir of the eighth Scripture the Fortunes of End-winners by the Ascetic the first-maker [until] attained ! "

"Thus verily Jambū eight divisions of the eighth Scripture the Fortunes of the End-winners are preached by the Ascetic [until] attained."

If Sir eight divisions of the eighth Scripture of the Fortunes of the End-win-

| | | | |
|---|---|---|---|
| ५८ | २१ | मिच्छासम्मं । महासुत्ता | मिच्छासम्मं महासुत्तं |
| ५९ | १३।१४ | मिच्छासम्मंहिं । महासुत्ता | मिच्छासम्मंहिं महासुत्तं |
| १२ | २४ | सामाइयाई | समाइयमाइयाइ |
| १७ | १ | ' मते | मंते |
| ७ | १ | य ग | य [ ] वं |
| ७१ | १ | मत्त म कमार | मत्तं कमार |
| ७ | २ | काकाजंघा | काकजंघा |
| ८१ | १५ | –प्पिया , | प्पिया ! |
| ८१ | १६ | कयसक्कारे | कयसक्कारे । |
| १ ३ | ११ | १ । १ । | १ । |
| १ ५ | १७ | १११ | १६१ |
| १ ६ | १५ | ११ | ५१ |

I t d of पृष्ठ n the Commentary read पृष्ठ at ry place.

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[ R f ces of the following works to be particul ly derstood from the editions noted belo ]

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3. भगवती ( आगमोदयसमिति Ed. )
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# ANTAGADA-DASAO

## THE FIRST DIVISION

In that age, at that time there was a city named Campā a sanctuary Punnabhadda a wood [a description]. In that age at that time the reverend Suhamma arrived. The congregation went out [until] went back. In that age at that time the disciple of the reverend Suhamma, the reverend Jambū [until] waited upon him. Thus he said,

If sir this matter of the seventh Scripture the Fortunes of the Worshippers has been preached by the Ascetic the first maker [until] attained, what matter is preached Sir of the eighth Scripture the Fortunes of End-winners by the Ascetic the first-maker [until] attained ! "

" Thus verily Jambu eight divisions of the eighth Scripture the Fortunes of the End-winners are preached by the Ascetic, [until] attained. "

If Sir eight divisions of the eighth Scripture of the Fortunes of the End-win

ners are preached by the Ascetic [ until ] attained how many are the lessons of the Fortunes of End-winners preached by the Ascetic [until] attained ?

Thus verily Jambū ten lessons are preached of the first division of the eighth Scripture, the Fortunes of the End-winners by the Ascetic [until] attained—namely

**Goyama, Samudda, Sāgara, Gambhira Thimia**

**Ayala Kampilla, Akkhobha, Pasenai and Viņhu.**

If the ten lessons in the first divi on of th eighth Scripture the Fortunes of th End w rs preached by the As tic [ t l ] ttained what matter Sir ot the first lesso th Fortunes of the End rs p eached by the Ascetic [ til] tt ned

Th rily J nbu that age, at t t m th w t named Bāravaī I w t l y l l th and nine j k d It b l by th intellect f h L l \ h It had gold au parts. It w ad el by the n e colou red c m ed y el It was very

beautiful and resembled the city of Alakā It was full of happiness and sport to all sight the heaven itself It was comforting [4]. Outside this city of Bāraval, at the north-eastern side there was a mountain named Revaya. There on the mountain Revaya, there was a garden named Nandanavana [the description] There was the old (etc.) temple of Jakkha, named Surappia. That (was surrounded) by a wood (etc.) (There was) a fine As'oka tree (etc.) In this city of Baraval dwelt the king of the clan of Vāsudeva named Kanha [great etc. the description of the king]. Here he held lordship over ten Dasaras headed by Sammuddavijaya, over five great warriors headed by Baladeva, over three and a half crores of princes headed by Pajjunna over sixty thousand fighters headed by Samba over fifty-six thousand mighty men headed by Mahasena over twenty-one thousand warriors headed by Virasena over sixteen thousand kings headed by Uggasena, over sixteen thousand queens headed by Ruppaṇī over many thousands of courtesans headed by Apangasenā, over many other rich persons [until] merchants over the city of

Bāravaī and the whole of the half of Bharaha, Here in the city of Bāravaī dwelt a king named Andhagavanhi [ great.....the description of the king ] This king Andhagavanhi had a queen named Dhariṇī [ The description. ]

Now once pon a time this queen Dhari ī was on a bed of this sort [ as in the case of Mahabbala.

**The description of the seeing of a dream the birth, the childhood the youth, the marriage the wives and the enjoymens of the palace, ]**

E pti g that his name was Goyama, and th v mad him hold the hands of eight obl maid ns in marriage within a day th itts w e eight of each sort.

In that age at that tim the reverend Aritth n m the first-maker [ until ] abode; God ct tou rd rs came Kanha also went t Th to Prince Goyama etc He went ( rtl l k M ha. P ince Goyama, having n rd ( th doctrin p ke) But only B l ed t God I w ll bid far well to my l d m th the the cun ty of B lo ed of ( ds etc Thus he beca-

me like Meha [until] a homeless (friar) he heedful in walking [until] abode putting in front this very Niggantha doctrine. Some other time then in the presence of saint Aritthnemi and the Elders of such sort this Goyama studied the Laws of Peace etc. also the Eleven Sciptures; and abode exercising himself by many fasts until the fourth [etc]. Then some other time Saint Aritthnemi set out from the city of Bāravaī from Nandanavana and travelled about in other countries. Then some other time that Friar Goyama made his way towards the place where Saint Aritthnemi was thrice walked round him from right to right praised and worshipped him, and said I, sir on being permitted by you intend to abide observing a month s Monastic Standard. In the same way as Khanda-a he underwent the twelve Monastic standards also the Gunarayana mortification in the same way entirely he observed, in the same manner as Khanda-a he thought; so also he took farewell together with the elders mounted Settumja, by a month s starvation (he came to his death); his period was twelve years [until] he was beatified.

Thus verily Jambu is the matter of the first lesson of the first division of the eighth Scripture the Fortunes of the End-winners preached by the Ascetic [until] atta ned

Thus in the same way as Goyama are t be described the remaining —Vanhi father; Dharini mother—Samudda Sagara, Gambhi Thimi-a Ayala, Kampilla Pasenai and Vinh these in the same course.

Thus the First Division ten lessons preached

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## THE SECOND DIVISION

If f the second division etc. The Int oduction.

In that ag at that time [in the city f Bara ai —Vanhi father Dharini mother.

**Verily Akkobha Sagara Samudda. Himawata and Ayala by name Dharana Purana and eighth Abhichanda.**

All the eight lesson ar as in the first divis on ( unarayana is the mortification the period si t en yea he was beatified on S ttunja by a month's starvation.

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## THE THIRD DIVISION

" If .. of the third divuson ... etc." The Introduction

" Verily Jambū in the third division ... of the Fortunes of End-winners thirteen lessons are preached. They are namely

**Anlyasa Anantsena Ajlyasena, Anihayariū Devasena, Sattusena Sārana Gaya, Sumuha, Dūmmuha Kūvaria, Darua; Anadiṭṭhī**

" If Sir by the Ascetic [until] attained, of the third division of the Fortunes of End-winners thirteen lessons are preached what is the matter Sir of the first lesson of the third division of the Fortunes of End-winners preached ?"

" Verily Jambū, in that age at that time there was a city named Bhaddilapura. [ A description. ] At the north-east direction of Bhaddilapura there was a garden named Sirivana [ A description. ] The king was Jiyasattu. In this city of Bhaddilpura, there was a householder named Nāga rich [until] unsurpassed. This householder Nāga had a wife named Sulasā delicate [ until ]

of handsome form. This householder Nāga had a son by the name of Aniyasa born to himself by his wife Sulasā...delicate [until] of handsome form...[11] attended by five nurses viz. a milk-nurse etc....grew in comfort like Dadhapainna [etc.] (like a fine champaka-tree by the side of) mountain(-cavern) [etc.]. Then when his father and mother saw that young Aniyasa was partly eight years of age (they brought him to) the teacher of arts [etc. until] ripe for enjoyment Then when his father and mother saw that young Aniyasa had passed his childhood they made him take the hands of thirty-two excellent daughters of rich merchants within a day Then this householder Nāga gave to young Aniyasa the gift of gladness of the following types viz. thirty-two crores of gold [etc.] just in the same way as in the case of Mahabbala, [until] he led his time enjoying varied pleasures with the tops of the tabors breaking, on the top-floor of his excellent palace. In that age at that time saint Aritthnemi [until] arrived. The garden was Sirivana, so [until] (the saint) abode. The congregation went out. Then of this Aniyasa [etc.] same (is to be narrated)

as of Goyama. Excepting, he studied Laws of Peace etc. and fourteen Pūrvas and his period was twenty years. The rest is the same [until] he became beatified by a month's starvation on Settumja.

" Thus verily Jambū by the Ascetic [etc.], this matter of the first lesson of the third division of the eighth Scripture, the Fortunes of End-winners is preached."

Thus like Aniyasa are to be taken the rest Anantsena [until] Sattusena. The six chapters are of one type. The gifts were thirtytwo each, the period was twenty years (the study was) fourteen Pūrvas. They were beatified on Settumja.

Thus ends the sixth lesson.

In that age at that time in the city of Bāravaī (as the first). Vāsudeva was the king Dhārin was the queen The dream was of the lion. The Prince was Sārana. The gifts were of fifty each. The study was of fourteen Pūrvas. The rest is to be narrated the same as Goyama's He was beatified on Settumja.

If (etc.) The Introduction to the eighth lesson.

Thereafter (the other two) in the city of Bāravai in the second open place in the families high etc. [until] let them go. Thereafter [the third two] in the city of Bāravai in the third open place in the families high etc. [until] offered them the tray of Sihkesara sweet-balls. Having offered the tray she thus said Do Beloved of Gods in this city of Bāravai of Kanha Vasudeva [nine yojanas the heaven to all sight] Nigganthā monks wandering in the families high [ etc ] not get food and drink that they enter again and again the same families for food and drink !

Then those friars spoke to Queen Devai Verily Beloved of Gods it is not that Nigganthā monks wandering in the [illegible] high [ etc ] the city of Bāravai of Kanha Vasudeva [until] which is the veritable h[illegible] t[illegible] all [illegible] ht [illegible] t get food or drink [illegible] that they [illegible] the same families [illegible] for food and drink. [illegible] ly Beloved of Gods we —the sons [illegible] self through his [illegible] by the same mother [illegible] Nalakubbara [illegible] and the [illegible] presence

of saint Aritthnemi have become stricken with the life's wanderings shaved our heads [until] gone into the order And on the day that we went into the Order we praised and worshipped the saint Aritthnemi and took the following vow On being permitted by you we intend, sir [until]; if it pleases you [etc.]' Then being permitted by the saint we go round all through life observing fasts until every sixth meal [etc.]. Therefore we to-day at the time of breaking the fast on the sixth meal, going about in the first watch of the day [etc.] have entered your house But Beloved of Gods we are not they we are others." Thus they spoke to Queen Devai, and went back by the way they had come.

Then in Queen Devai arose the following resolve [etc.] Thus truly I was foretold in my childhood at Polaspura by the boy friar Aimutta 'Truly you will Beloved of Gods give birth to six sons, exactly alike [until] resembling Nalakubbara. No other mothers in the land of Bharata shall bear sons peer of them' this (foreboding) is false. This appears surely manifest that in the country of Baraha there are other mothers

Thus verily *Jambū, in that age,* at that t me in the city of Bāravai [as in the first division], [until] Saint Ariṭṭhnemi, the master arrived. In that age at that time there were six friars brothers by the same mothe who were the desciples of saint Aritthn mi o actly alike they were of the same compl xion of the same age of the colour f a blu lotus, indigo, or the flower of flax w th the mark of s rivatsa on the b easts resplendent with flowery ear-rings *resembl ng Nalak bbara. Now on the day on* which these si friars havi g shaved their heads went out from the house-hold to go t the ord f homeless friars, they praised and worsh pped Saint Aritthnemi. H ing praised and worshipped him they thus said We tend Sir being permitted by you t ab de for all our lives constantly mortify ng sel es w th constraints and mort f cat n f t pleases you O Beloved of God do not put a top to us.

The these homeless friars being perm t ed by sai t Aritthnemi abode for all th r l bserving fasts til the sixth meal fet j

Th these si fr ars som other occasion

when the time came round for allowing themselves the sixth meal read their lections in the first watch of the afternoon......[like Goyama] [until] "By your permission we intend to go round the city of Bāravaī in three open places on the fast-breaking time after the sixth meal, if it pleases you Beloved of Gods, do not put a stop to us."

Then these six friars on being permitted by saint Aritthnemi praised and worshipped sallied forth from Sahasambavana from the presence of Saint Aritthnemi and went round without haste in three open places.

Now (two of them) wandering for seeking alms by gathering them from house to house in the families high middle-class and low entered the house of Devai queen of king Vāsudeva. Then this Queen Devai saw these friars coming. Having seen them she became glad [until], got up from the seat, thrice walked round them from right to right at a space of eight feet praised and worshipped them went in the direction of the pantry filled the the tray with Sihakesara sweet-balls offered it to the friars praised and worshipped them and let them return.

u i nno, eli

Thereafter (the other two) in the city of Bāravai in the second open place in the fam es high etc. [until] let them go. Thereafter [the third two] in the city of Bāravai i the third open place in the families high etc. [until] offered them the tray of Sihkesara sweet-balls. Having offered the tray she thus said "Do Beloved of Gods thus city of Bāravai of Kanha Vāsudeva [nin yojanas the heaven to all sight] N ggantha monks wandering in the famil es high [ etc ] not get food and drink that they enter again and again the same famil es for food and drink !

Then those friars poke to Queen De ai "Verily Beloved of Gods, it is not that Nigganthā monks wandering in the famil es high [etc] in the city of Bāravai of Kanha V sudeva [ ntil] which is the veritable h t all s ght do t get food or drink r t th t they ente th sam famillies tw thri fo food and drink. Th ly Beloved of Gods w —the sons f househ l l N ga by h mself through his w l S l broth rs by the sam mother actly l k [ t l] resembl Nalakubbara —ha ng h rd the doctrin in the presence

of saint Aritthnemi, have become stricken with the life's wanderings shaved our heads [until] gone into the order And on the day that we went into the Order we praised and worshipped the saint Aritthnemi and took the following vow On being permitted by you we intend sir [until]; if it pleases you [etc.]' Then being permitted by the saint we go round all through life observing fasts until every sixth meal [etc.]. Therefore we to-day at the time of breaking the fast on the sixth meal, going about in the first watch of the day [etc.] have entered your house. But Beloved of Gods we are not they: we are others." Thus they spoke to Queen Devai and went back by the way they had come.

Then in Queen Devai arose the following resolve [etc.] Thus truly I was foretold in my childhood at Polāspura, by the boy-friar Aimutta 'Truly you will Beloved of Gods, give birth to six sons, exactly alike [until] resembling Nalakubbara. No other mothers in the land of Bharata shall bear sons peer of them' this (foreboding) is false. This appears surely manifest that in the country of Baraha there are other mothers

too who have born similar [until] sons! Hence shall I go shall praise the saint Aritthnemi and ask him of this prophecy " Thus she pondered. Having pondered, she called the chamberlains and said to them (Bring forth quickly Beloved of Gods) the stately [car] supplied with excellent equipment [etc.] Like Devānandā she [until] waited before th Saint.

Then the saint Aritthnemi said thus to Q een Devaī Thus verily Devaī when you saw these six friars there arose in you the foll w g resolve [etc ] Thus verily I n the city f Pol̄āspur was foretold by the boy-friar Atimutta that [ ntil]. You et out a d the eupon you come soon here n my p sence Verily Devaī, the matter is de d right, yes it l Thus verily Bel ed of God th re dw lt n those days hou seho l amed Naga [ ich tc]. He h l t ed S l This housewife S l d l t told the childhood by t l Th g rl will surely be t l Th reatt th l w s from l l d th J te f H ega es She l tl s f H n q es F ery n the h bathed [ t l] nade

lustratory rites with a moist robe made flower-offerings of great worth and fell upon her knees Thereafter she took food went for stools or decorated herself Then by services great veneration and devotion of housewife Sulasā the god Harinegamesi was pleased. So in compassion for housewife Sulasā the god Harinegmesi made both her and you pregnant at the same time. Both of you conceived then together were big with child, both together bore babes. Then housewife Sulasā gave birth to still-born babes. The god Harinegmesi then in compassion for the housewife Sulasā took away her still-born babes in the hollow of his hands and brought them to you. At that time you too did bear after nine months tender babes. Those very sons who were born of you he took away from you in the hollow of his hand and brought to the housewife Sulasā. Devaī thus these are your sons not of the housewife Sulasā."

Then this Queen Devaī having heard and listened this matter in the presence of the saint Aritthnemi became glad and satisfied [etc.] and praised and worshipped the saint. Then she went to the place where those six

friars were praised and worshipped them and observed them for a long time. She gazed at them with unwinking eyes her milk rising her eyes streaming, her bodice spreading out, her bracelets splitting on her arms, the root-cells of her hair swelling like kadamba-flowers beaten by rain-showers. Having observed them she praised and worshipped them went to saint Aritthanemi, praised and worsh pped him mounted her car of state and set out towards the city of Bāravai. Then she ent red the city of Baravai, made her way to her own house towards the outer ud ence-chamber Then she alighted f om he goodly car of state and made her w y towards he own bed-hall, towards h couch and l y down on it

Then the rose in the mind of Queen D th t llow ng thought [etc] "Verily thus I ha b rn seve sons exactly alike [ t l esembl Nalakubbara but indeed, I h not k w joy of the childhood of on f th Th e is b t Kanha l ho c mes here ery sixth th t t l en t my feet. H pp th h se oth rs to whom I be h who born fr the own

wombs greedy for the milk of their breasts lisping sweetly babbling and prattling, moving to their armpits wherefrom the breasts rise up childlike give a sitting in their laps having held them by the hands resembling a tender lotus —give sweet talks and pleasing words Verily I am hapless meritless, with no meritorious deeds ever done that I did not obtain even a single thing out of these. Thus she, with the hopes of her mind set at naught [until] brooded.

Then Kanha Vāsudeva bathed [until] decorated his body and came to do reverence to the feet of Queen Devai there. Then Kanha Vāsudeva saw Queen Devai [etc.]; and having seen her he held her feet and said " At former times mother you used to become glad [etc.] on seeing me· how is it that you are with the hopes of your mind set at naught [until] brooding !

Then Queen Devai said to Kanha Vāsudeva " Verily thus my son I bore seven sons exactly alike [etc.] but not of a single one have I enjoyed the childhood. You even my son only come here to me every six months to do reverence to my

feet. Hence happy are those mothers [until] I brood.

Then Kanha Vasudeva said to her " No mother do ot be with the hopes of your m nd set t naught [until] brood I shall sc str that I shall hav a younger brother Th he comforted her by pleasing, agreeable words Then he returned and took his way t ar la th o tory (Then to be under t d w h Abha-a.) The only difference w that h set h lf to keep a fast until the h h m al th ame of and Hare

Then that Kanha Vāsudeva returned from the oratory and came to the place where Queen Devaı was. He held the feet of Queen Devaı and said "There will be to me mother a younger brother" Having so done he comforted Queen Devaı by pleasing [etc.] expressions. Having comforted her he returned to the direction from which he came.

Then Queen Devaı some other time in the bed of that sort [.. until] having seen the lion in a dream woke up [until].. readers of dreams.. with a glad heart carried a child in the womb. Then that Queen Devaı after nine months gave birth to a boy—having the beauty of the rising sun of the tender Parijātaka flower of lac-pigment of a red Bandhujıvaka flower and of a Jāsumina flower—quite tender [until] of good shapeliness like an elephant's palate. The birth is to be narrated in the same way as that of Meha. [until] " For that this our child is like the elephant's palate therefore let Gayasukumāla be the name of this our child. " So the father and mother give him the name Gayasukumāla The rest as with Meha [until] became fit for worldly enjoyment.

feet. Hence happy are those mothers [until] I brood.

Then Kanha Vasudeva said to her " No mother do not be with the hopes of your mi d set t naught [until] brood I shall so tri that I shall have a younger brother Thus he comforted her by pleasing, agreeable words Then he returned and took his way tow rds the oratory (Then to be under stood a is with Abha-a.) The only difference wa that he set h ms lf to keep a fast until the eighth meal n the name of god Hari-negamesu [ t l] w th hands folded he said I w sh Beloved f Gods to be given a yon g brother born to ny mother Then that H egmesi poke thus to Kanha V sudeva You will ha Beloved of Gods a you g bro the fall from th celestial world bor to y r mother When he has pa sed h ch l thood [ nt l] arrived at youth, he n th presence of th sai t Aritthanemi will g t h mself shaved [u til] go into the Ord Th he said this to Kanha Vasudeva twice or thrice Ha ing thus spoken he we t back the sam direction from which he cam

Gods, to Brāhmana Somila take hold of his daughter Somā and cast her in the harem of brides· then she shall be the wife of Prince Gayasukumāla. Then the chamberlains [until] cast her in the harem. Then Kanha Vāsudeva went through the city of Bāravaī and going to the Garden Sahasambavana [etc.] waited before the lord. Then the saint Aritthanemi before Kanha Vāsudeva and Prince Gayasukumāla and that [ congregation preached] the docrtine. Kanha went back. Then that Gayasukumāla having heard the doctrine before the saint Aritthanemi Here the story is to be narrated in the same way as of Meha repeating " Only that I shall bid farewell to my father and mother ".. but leaving out the mention of princesses [until] the task of carrying onward increasingly the family-line Then that Kanha Vāsudeva having understood the matter of this story went to the place where Gayasukumāla was, embraced him, put him in the lap and said thus 'You are my younger brother born of the same mother· hence you Beloved of Gods do not thus have your head shaved [until]...go into the Order I shall anoint you with a big royal coronation in this city of Bāravaī "

There in the city of Bāravai there dwelt a B ahmana, [rich etc.] named Somila very well versed in Rgveda [etc.] This Brahmana Somila had a wife named Somasiri [quite tende etc]. He had a daughter of his own by his wife Somasiri, named Somā quite te d [until] of excellent shapel ness; best in shapel ness [until] beauty very fair of body Then th t maiden Somā some other time, bathed [ t l] decked attended by many hunchback wome [etc], set out from her house. Ha g set out she went towards the high road On the h gh road she tood playing w h ball In that age at that time, the Sa t Aritthanemi arri ed there. The congregat on we t out Then that Kanha Vāsudeva, h n heard th matter of this story bathed [ t l] decked sitt ng on the goodly back of a elephant w th an mbrella garlanded w th ko enta-flowers with white and beautiful howries fanning him while going out t bow down t th feet of the saint Aritthanem th ough the city of Baravai saw the maiden Somā H was struck with shapeliness youth, bea ty [etc.] of the maiden Somā. Then Kanha [etc.] called the chamberlains nd ordered them "Go ye Beloved of

him and said I intend Sir on being per mitted by you to abide observing the Great Standard of one night in the cemetary of Mah kāla. If it please you Beloved of Gods do not put a stop."

So Friar Gayasukumāla, on being per mitted by the saint Aritthanemi praised and worshipped him and started out from the Sahasambavana park from the presence of the saint Aritthanemi and went to the cemetary of Mahakāla, looked for clean spot and abode observing the Great Standard of one night, his body bent a little forward [ until ] his two feet placed together

Now Brahmana Somila went towards the east outside the city of Baravai for sacrificial faggots gathered samidh-fuels, Darbha -grass and pluckd-up leaves; then he retur ned thence Passing not very near or far from the cemetary of Mahākāla, at the time of evening twilight when very few men were about he saw Friar Gayasukumala. Then he remembered his spite became quickly enra ged, angry raging, hot and burning to the quick and said thus " This is Prince Gayasukumala desirous of the undesirable [until].

Then that Gayasukumala so spoken by Kanha Vāsudeva stood in silence Then that Gayasukumala spoke thus twice or thrice to the father and mother and Kanha Vāsudeva. Thus verily Beloved of Gods, these delghts of mortal love which make the phlegm stream out [ etc ]. are to be aba ndoned I des re therefore Beloved of God on being permitted by you to go to the orde [ tc].

The Kanha Vāsudeva, and his father and mothe when were ot able to prevail upon hun by many expressions in accord (w th sense-e joyments etc] and thus to him unwill gly We are desirous, child then to see you royal tate for but one day " Here is to be told the withdrawal from this world as n the case of Mahabbala [ til ] according to their bidding [until] absta ned

So Gayasukumāla became a friar heedful walking [u til] guarded in celibacy N w n the first part f the afternoon of th sam day o which he went into the l he went to the place where th Saint A t l m w thrice walked round him fr m ght to right praised and worshipped

Then he was beatified [until] free from all sorrow Then in order to convey that, he was duly hailed by the gods that were near the divine rain of fragrant-scented water poured down the flowers of five colours fell cloaks were waved and a celestial sound of melody and minstrelsy was heard.

Then, Kanha Vāsudeva on the morrow when the night waned to twilight dawn [until] when the sun shone bright with lustre bathed adorned his body and riding on the back of an excellent elephant with an umbrella garlanded with korenṭa-flowers held over him, with fine chowries fanning him and numerous throng of mighty soldiers surrounding him started forth to go to the place where the saint Aritthanemi was. Then while passing out through the city of Bāravai he saw one man. He saw a man old with body battered with old age [etc.] carrying bricks to the inner hall from the street outside taking them one by one from a big pile of bricks. Then Kaṇha Vāsudeva out of compassion to the man took one brick, though indeed he was on the back of the excellent elephant and carried it from the street outside to the inner hall. No sooner

devoid of shame and fortune who abandoning maiden Somā my daughter—although no fault was seen in her or shortcoming and she was full mature—has shaved his head [until] has entered the order Hence it is indeed better for me to wreak my spite on Prince Gayasukumāla." Thus he pondered looked about took moist clay and approached F iar Gayasukumāla made the raised-up sides o the head with clay took in pot-sh ed from burning pyres the burning coals of Khadira-wood like blooming kimsuka-flow rs threw them on the head of Friar Gayasuk māl departed quickly thence being frightened [5] and went away in the direction whence he had come.

*Th n the body of Friar Gayasukumal* the e aros pain fi ry [ until] intolera bl H bore the pain fiery [etc.] not even w th mind becoming wrathful against Brahm na Som la. Then in Friar Gayasukumāla, d hus th pain fiery [etc.] and entering th e hth Apurva Karana stage which scatt th dirt of work by means of the d uct on of the hindering works in a blessed ood f th soul and with fine resolution t arose absolute knowledge and vision

[until] abode observing [etc.] Then one man saw Friar Gayasukumāla. The man became quickly enraged [5] [until] (Friar) Gayasukumāla) was beatified. Verily thus, Kanha Friar Gayasukumāla attained his end. "

So Kanha Vasudeva inquired thus of the saint Aritthanemi.

Who is he sir - that man desirous of the undesirable [until] devoid of shame and fortune by whom my younger brother, born of my mother Friar Gayasukumāla is plucked out of life indeed unseasonably ! "

Then the saint Aritthanemi spoke thus to Kanha Vasudeva,

" Do not O Kanha, have wrath against that man verily Kanha that man has lent an aid to Friar Gayasukumāla. "

" How sir has that man lent an aid to Friar Gayasukumāla ! "

So the saint Aritthaṇemi spoke thus to Kanha Vasudeva

" Verily Kanha when you were coming here to do reverence at my feet, you saw a man in the city of Bāravaī [until] carrying

had Kanha Vāsudeva taken one brick than those numerous hundreds of persons carried that big pil of bricks from the street out sid to the inner hall.

Then Kanha Vasudeva passed out through th city of Baravai approach-d the sai t A t hanemi praised and worshipped h m He did not see Friar Gayasukumāla. H ther fo e praised and worshipped the sai t A tthanem and said thus,

Whe e ar is my younger brother born of my mother, Friar Gayasukumāla that I may praise and worship him !

Then the saint Arit hnemi replied,

Friar Gayasukumala O Kanha, has attained his end.

So Ka ha Vasudeva thus inquired of the saint Arit hanemi,

How has Friar Gayasukumala attained his end

The the saint Aritthanemi said thus to Kanha Vasud a,

V nly thus K ha Gayasukumāla pra ised and or h pped me yesterday in the first part of the afternoon and said I intend, sir'

the Saint; and must have been imparted by the Saint to Kanha Vāsudeva, it is albeit not known to me whether Kanha Vāsudeva will kill me through some prince." So cogitating he being frightened [ 4 ] set out from his house

He came just in the front of Kanha Vāsudeva entering the city of Bāravai neither minding directions nor cross-directions. Then that Brahmana Somila on beholding all of a sudden Kanha Vāsudeva and as he stood he got frightened [4] and died loosing hold over his standing posture, and fell with a thud on the ground with all his limbs.

Then Kanha Vāsudeva saw Brāhmana Somila and said thus "Here indeed Beloved of Gods is this Brāhmana Somila, desirous of the undesirable [until] devoid of shame and fortune by whom my younger brother born of the same mother Friar Gayasukumāla was deprived of his life unseasonably" So saying he got Brahmana Somila dragged by Chandālas got the ground sprinkled with water Then he went towards his own home and entered it.

"Verily thus Jambū [etc. until] this is the matter of the eighth lesson of the third

[etc.] Just as you indeed, Kanha lent aid to that man even so that man lent aid to Friar Gayasukumāla, letting loose the works gathered by him in many hundreds of births to wipe away his manifold works."

Then Kanha Vasudeva said thus to the saint Aritthanemi,

How should I know that man?

the saint Aritthanemi said thus to Kanha Vasudeva

You must know him to be that man who indeed on beholding you entering the city of B , standing there and then fall d w th h tanding posture breaki- ff

Then Kanha Vasudeva praised and worshipped the saint Aritthanemi, approached h ellent elephant of state, mounted it d set forth to go to the city of Bāravai, his own house

In h mo row [ until ] when the sun w h l re such thought [1] arose in l ly K ha Vasudeva has gone l ever ne to the feet of the t will be known by the l rstool by the Saint heard by

## THE FOURTH DIVISION

"If Sir by the Ascetic [until] attained this is the matter of the third division preached what is the matter preached of the fourth?"

'Verily thus Jambū by the Ascetic [until] attained ten lessons of the Fourth Division are preached- they are.

**Jali, Mayāli, Uvayāli, Purisasena and Vārisena, Pajjuna, Samba, Aniruddha Saccanemi and Dadhanemi."**

"If Sir by the Ascetic [until] attained ten lessons are preached of the fourth division what is the matter of the first lesson preached?"

"Verily thus Jambu in that age at that time there was a city of Baravai, in that city [Just as in the First Division] Kanha Vasudeva held sway Here in the city of Baravai, Vasudeva was the king. He had a queen named Dharinī [a description]. The other things as in the case of Goyama. Excepting, the prince is Jali; wedding-gifts of fifty each; having the study of twelve scriptures the period sixteen years. The rest as that of Goyama [until] beatified on the Settunja.

division of the eighth Scripture the Fortunes of the Endwinners preached. [Sutra 6.]

The introduction of the Ninth lesson.

"Verily thus Jambū in that age at that time in the City of Barvaī (as in the First Chapter [until]) Kapha Vāsudeva held sway. There in the city of the Bāravaī there was a king named Baladeva [a description] This king Baladeva had a queen named Dharini [a description]. Then that Dharinī [etc.]; a lion in a dream [Just like Goyama]. Excepting, Sumuha was the prince fifty brides wedding gifts of fifty each; learnt fourteen Pūrvas; the period twenty years; the rest the same [until] beatified on the Sattumja.

The Conclusion

So also Dummuha and also Kūva-a, all three the sons of Baladeva and Dhārinī. Darua also the same but that he was the son of Vāsudeva and Dharini Anādithi also so th son of Vāsudeva and Dhāri I

Verily thus Jambū by the Ascetic [until] attained this matter is preached of the thirteenth lesson of the third division of the eighth Scripture the Fortunes of the End-wi ners.

## THE FOURTH DIVISION

If Sir by the Ascetic [until] attained this is the matter of the third division preached what is the matter preached of the fourth ?"

" Verily thus Jambū by the Ascetic [until] attained ten lessons of the Fourth Division are preached; they are.

**Jali, Mayāli Uvayāli, Purisasena and Vārisena, Pajjuna Samba, Aniruddha Saccanemi and Dadhanemi. "**

" If Sir by the Ascetic [until] attained ten lessons are preached of the fourth division what is the matter of the first lesson preached ?"

" Verily thus Jambu in that age at that time there was a city of Baravai, in that city [Just as in the First Division] Kanha Vasudeva held sway Here in the city of Baravai, Vasudeva was the king. He had a queen named Dharinī [a description]. The other things as in the case of Goyama. Excepting, the prince is Jali wedding-gifts of fifty each; having the study of twelve scriptures the period sixteen years. The rest as that of Goyama [until] beatified on the Settumja.

In the same way Mayali Uvayāli Purisasena and Varisena. So also Pajjunna—excepting, Kanha father and Ruppiṇī, mother So also Samba—excepting Jambavai, mother So also Aṇiruddha—excepting Pajjuṇṇa, father and Vedabbhi mother So also Saccanemi—excepting, Samuddavijaya father Sivā mother; so also Dadhanemi. All in one one course.

The conclusion of the Fourth Division.

[ THE FIFTH DIVISION ]

If sir by the Ascetic [until] attained, this is the matter of the fourth division preached what is the matter of the Fifth Division of the Fortunes of the Endwinners preached by the Ascetic [until] attained ?"

"Verily thus Jambū ten lessons are preached of the Fifth Division by the Ascetic [until] attained they are

**Paumāvai Gori Gandhārī, Lakkhaṇā and Susīma, Jambāvai, Saccabhamā, Ruppiṇī, Mūlasiri also Mūladattā."**

If sir by the Ascetic [until] attained ten lessons are preached of the Fifth Division what is the matter sir of the first lesson preached ?"

"Verily thus Jambū in that age at that time there was a city of Bāravai (same as in the first division [until]) Kanha Vāsudeva held sway [etc.]. This Kanha Vāsudeva had a queen named Paumavaī [a description]. In that age at that time the saint Aritthanemi arrived there [until] waited before him. Then that queen Paumāvai, hearing the matter of this tale became glad (like Devai [until]) waited before him. Then the saint Aritthanemi preached before Kanha Vāsudeva the doctrine. The congregation went back.

So Kanha Vāsudeva praised and worshipped the saint Aritthanemi and said thus "By what sources sir will the destruction of this city of Bāravai nine yojanas [etc. until] the very heaven itself to all sights come about !

"Kanha" the saint Ariṭṭhaṇemi said thus to Kaṇha Vāsudeva "verily thus Kaṇha, by the sources of wine fire and Dīvayana the destruction of the city of Bāravai nine yojanas [etc.] will come about."

On hearing and listening to this in the presence of the saint Ariṭṭhanemi Kanha Vāsudeva had the thought "Blessed

are those Jāl Mayal Uvayāli Purisasena, Vārisena Pajjunna, Samba Aniruddha, Dadha emi Saccanemi and other princes who giving up gold [until], apportioning, in the presence of the saint Aritthanemi have sha ed the heads [until] entered the ord l blessed with no meritorious act don being deep lown [4] in the passionate pleasures of mortal worl l in the k gd m [ til] the harem I do not gn up th pres ce of the saint Aritthan in [ ntil] t enter the order "

K nha the saint Aritthanemi said thus to Kanha Vāsudeva This ndeed, Kanha, you in er thought [4] Blessed are tl [ t l] t t the order This matter l ed r ht Lo t is Therefore tha V les p gold [until] will t th d ev was or w ll be."

B h t l h t is thus said I t th V d [ til] will enter l r ll be?"

K l tl t An h said K l l th K nha l l the l t I h t son

Kanha it is so said Therefore [ until ] will be.

Then that Kanha Vasudeva said thus to the saint Aritthanemi

"And fir coming to death in the death-month —where shall I go from here where shall I be born ! "

Then the saint Aritthanemi said thus to Kanha Vasudeva.

Verily thus Kanha you will be sent by your father and mother—while in the meantime the city of Baravai shall be consumed by the wrath of Divayana fire and wine— sent forth with Rama Baladeva on the southern coast to Pandu-Mahura in the presence of five Pandavas the sons of king Pandu Johitthilla and others and there in the Kosamba forest under an excellent Nyagodhra tree on a slab of stone on earth your body covered with a yellow robe, you will be pierced in the left foot by a sharp arrow released from the bow by Jarakumara So will you come to death in the death-month and will be reborn as a hell-dweller in a flaming hell in the third earth Valuya ppabha."

Then that Kaṇha Vāsudeva, having heard and listened to this matter with all hopes laid low [etc.] thought inwardly

Ka ha t) Saint Ariṭṭhanemi said thus to Kanha Vasudeva " Do not you Beloved of Gods brood with all hopes laid lo [ t ] Verily thus Kanha you will get out of th flam ng third earth and thereafter he of course in Jambudiva, in the country of Bharaha n the land of Punda, in the o m Usapp cycl in the city of Saya d vo w ll be the twelfth saint, Am ma. There when you shall be beatified [ ] attai ing for many years the period of the condition f a Kevali.

o Ka ha Vasud va having heard and l s ed to this matter in the presence of the sa t Ariṭṭhanem became glad satisfied [ t ] clapped broke into three-step dance made a l n roa praised and worshipped the sai Ariṭṭhanemi climb his state-elephan and mad his way to the city of Bara a t his own house. Then he got off from th cell nt state-elephant, went o th out audience-chamber towards h throne lay down with his face towards th east and said thus

Go ye Beloved of Gods declare proclaiming in the open places [ etc. ] thus; "Verily Beloved of Gods the destruction arising from Divayana fire and wine will come upon the city of Băravai nine yojanas [ etc. ]. Therefore if any king, heir-apparent prince baron prefect mayor banker merchant queen young man or maid in the city of Baravai intends to shave his (or her) head in the presence of the saint Aritthanemi and to enter the order Kanha Vasudeva permits him (or her) to go and to him who will become slack permits the same life which was his normal one before; he will celebrate his withdrawal from the world with great splendour, entertainment and gathering. Twice or thrice proclaim this proclamation and bring its report to me"

Then the chamberlains [ until ] bring the report.

Then Queen Paumavai, hearing and listening to the doctrine in the presence of the saint Aritthanemi was glad, satisfied [ until ] with heart moving under the influence of delight and thus said.

" I have faith, sir in the Niggantha doctrine [ etc. ] which is as you declare,

out through the city of Bāravai came to the mountain Revaya-a in the Sahasambavana park, made the litter place there made Queen Paumāvai come down from the litter went to the saint Aritthanemi turned round thrice right to right praised and worshipped him and thus said,

"This is sir my chief queen Queen Paumavai, pleasing, charming, beloved, beautiful enchanting to the mind [until] what even for seeing ! Therefore I Beloved of Gods offer unto you the gift of a lady-disciple. Accept Beloved of Gods the gift of a lady-disciple If it pleases you Beloved of Gods do not put a stop to it.

So that Paumavai departed to the north-eastern side and with her own hands removed her ornaments with her own hands plucked out her hair in five handfuls, went to the saint Aritthanemi praised and worshipped him and spoke "The world is burning [until] to tell me doctrine."

Then the saint Aritthaṇemi made her himself enter the order shave her head and himself gave her as a disciple to nun Jakkhiṇī

Then that un Jakkhinl ..." When... entered the order [until] should constrain oneself Then that Paumavai became a nun, heedful in walk ng [until] guarded in continence Then that Paumavai studied the Eleven Scriptures Laws of Peace etc. She abode exercising herself by many fasts until the fourth sixth and the eighth meal in dіv rs mortifications Then that nun Pauma ai finished her period of nunship for complete twenty years wasted herself with month's starvation cut off sixty meals by not eating achie ed the end for which she had str pped herself [etc] and was beatified [5] w th last breaths [Sūtra 9].

bavai Saccabhamā Ruppaṇī, all eight too like Paumāvaī Eight lessons. [Sūtra, 10]

In that age at that time a city of Bāravaī Revaya, Nandanavana, Kanha Vāsudeva held sway [etc.] Here in the city of Bāravaī there was a prince named Samba [perfect in body etc.] the son of Kanha Vāsudeva through Queen Jambavai by himself. This Prince Samba had a wife named Mūlasirī [a description]. The saint arrived Kanha went out. Mūlasiri even went out just like Paumavai "But only Beloved of Gods! I shall bid farewell to Kanha Vāsudeva" [until] beatified. So also Mūldattā. Thus the Fifth Division. [Sūtra 11]

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## THE SIXTH DIVISION

"If" ..The Introduction of the Sixth. Only that sixteen lesson are preached—namely

**Makāī, Kimkama, Moggarapāṇī Kāsava Khema-a Dhi-dhara, Kelāsa too Harichandapa Vāratta Sudamsaṇa Puṇṇabhadda, Sumaṇabhadda Supa**

**ittha Meha, Almutta, and Alakkha-thus sixteen lessons.**

If sixteen lessons are preached [etc.] what is the matter of the first lesson preached?

In that age at that time the Ascetic —Lo l Maha ra the first-maker [etc.] (the c ty f Rayagiha ) abode in the sanctuary (u asila- ..(the king was Seniya ..) [until] the o ration went out Then that house-hold Makai nderstood the matter In this tal ] t lik Gangad tta in Panqattu he al ha p t the eldest son at the head of th family w thd w i a l tter that w rr ed by thousand persons [until] became

King Seniya, the queen Chellana a description ]. Here in Rāyagiha dwelt a garland-maker named Ajjunaya (rich [until] unsurpassed ]. This garland-maker Ajjunaya had a wife named Bandhumaī [tender etc. ]. This garland-maker Ajjunaya had one big flower-garden here outside the city of Rāyagiha. (The garden was) black [until] like a mass of clouds blossoming with the flowers of five kinds pleasing [4]. Not very far from this flower-garden here this garland-maker Ajjunaya had a shrine of Jakkha Moggarapāṇi which had devolved upon him from a line of many ancestors of the family from grand-father great-grand-father great-great-grand-father Ancient, divine true [etc.] just like Punnabhadda. There the idol of Moggarapaṇi stood having held the iron mace made of thousand palas. Then that garland-maker Ajjunaya was the devotee of Jakkha Moggarapāṇi from the very childhood. Every morning, he took baskets went out of the city of Rayagiha arrived at the flower-garden, made the collection of flowers. Then he took the foremost and best flowers appro-

ached the temple of Jakkha, made the flower-offerings of great worth bowed falling on the knees and thereafter would go on carrying on his trade on the high road.

Here in the city of Rayagiha, there dw lt a gang named Lalrya ( rich [ until ] nsurpassed ) to which whatever it did was a good action There in the city of Rayag ha was some other time a festival an unced Then that garland-maker Ajjunaya, order the idea I shall need more flowers n the morrow took baskets early mor g with his w fe Bandhuma[1] went out of his own house passed through the city of Rayagh approached the flower-ga d n a d made th collection of flowers w th his wife Bandumai Now of that gang Lal ya gangsters came to the hri of Jakkha and were having there a good t m Then that garland maker Ajju-ay gathe ed flowers th his wife Bandhu ai took the f emost and best flowers and pproached the shri of Moggarapani, N w those fell saw the garland-maker Ajj nay com g with his wife Bandhu m d said thus t one another "Here Be l f Gods comes Ajjunaya the garland

maker with his wife Bandhumai. Hence indeed it is better Beloved of Gods for us to bind him fast ( i. e. by twisting the arms and the head and tying them to the back ) and to have our pleasures full well with his wife Bandhumai. Then they swore this object to one another hid behind the doors and stood hidden, silent without a stir or without a wink. Then that garland maker Ajjunaya approached the shrine of Jakkha Moggarapāni with his wife Bandhumai, did reverence on seeing it made flower-offerings of great worth and bowed down falling upon his knees. In the meanwhile those six fellows come out all of a sudden from behind the doors, catch the garland-maker Ajjunaya, bind him fast and regale themselves having pleasures to the fullest with Bandhumai the wife of the garland–maker

Then this was the inward thought of Ajjunaya the garland–maker " Thus indeed from my childhood I go on doing reverence to Jakkha Moggarapāṇi [until] carrying on my trade. Had there been Jakkha Moggarapāni present here would he have seen me coming to misery of this sort ! Therefore Jakkha Moggarapāni is not present here.

Very clear t is that this is merely a piece of wood

The that Jakkha Moggarapāni having derstood the i ward thought of such sort [ tc ] of Ajj naya th garland-maker entered h body shattered off his bonds, took hold f hi ron mace of the weight of thousand pal killed those x fellows with the woman s the seventh. Then that garland-m ke Ajj aya possessed by Jakkha Moggarapa i, w t on kill ng m men with a woma e th seventh round about the city f Rāyagiha every day

I th ity of Rayagiha (in open places [ tc] n high road ) many people used to say [4] t anothe hus Thus indeed Bel ed t Gods th gar and-mak r Ajjunaya pos sed b Moggarapa goes on killing pe s w th woma as the seventh.

Th kin S y ha g understood the t f h o y called his chamberlains [ ] d sa d th Thus ndeed Beloved t G h ard d maker Ajj naya [etc.] k ll [ t ] N on of you must w deri g according to sweet will for d as w t r fl wers and fruits lest

a calamity befall his body" make this declaration twice or thrice and make a report of this to me soon "

Then those chamberlains [until] make a report.

Here in the city of Rayagiha there dwelt a merchant named Sudamaana [rich etc.] Now that Sudamaana was a worshipper of the Ascetic lived on his life knowing the living and the lifeless [ etc ]. In that age at that time the Ascetic [until] arrived [etc.] abode. Then in the city of Rayagiha (in the open places [etc.], many people) said thus to one another [ until ] ,, What good is there of holding more possessions ? [ etc.] Hearing this from many people this inward thought [4] arose in the mind of Sudamaana " Thus indeed the Ascetic [until] abides I go to him [etc.] I shall bow down to him. Thus he pondered went to his parents and with folded hands [etc] said " Thus indeed mother and father the Ascetic [until] abides I go to him I shall praise and worship the Ascetic, Lord Malāvira [until] wait before him.

Then the father and mother said thus to merchant Sudamaana "Thus indeed son the

garland-maker Ajjunaya moves about killing [etc.], go you not son to worship the Ascetic Lord Mahāvīra, lest a calamity befall your body You may praise and worship the Ascetic, Lord Mahavira keeping your self here."

Then the merchant Sudamsana said thus to his father and mother "How can I, keeping myself here praise the Ascetic Lord Mahāvīra who is come here arrived here making a visit here ?" I father and mother on being permitted by you go to praise Lord Mahāvira."

Now when his parents could not prevail upon the merchant Sudamsana by many declarations [4] [until] to think over they thus said If it please you Beloved of Gods do not stop."

Then the merchant Sudamsana, on being permitted by his father and mother bathed purified himself (put on) dresses [until] on the body and went out of his own house on foot. Then he passed through the city of Rayagiha and resolved to go to the sanctuary of Gunasila-a, not very far from the shrine of Jakkha. Then that Jakkha

Moggarapani saw the worshipper of the Ascetic coming over Having seen him he enraged [5] resolved to go towards the worshipper of the Ascetic, Sudamsana brandishing his iron mace of the weight of thousand palas Then that worshipper of the Ascetic Sudamsana saw Jakkha Moggarapani coming up. Sudamsana unafraid unterrified, unalarmed, undisturbed unmovedandunpurtur bed cleansed the ground by the flap of gar ment and making the folded hands made up with palms of his hand, covered by the (bowed) head with ten nails together on the head said thus "Homage to the saints [until] attained. Homage to the Ascetic [ until ] who intends to attain Even before, by me in the presence of the Ascetic Lord Mahāvira for for all my life. I have renounced gross harm to living things gross falsehood, gross taking of things not given I have vowed to satisfy also myself with my own wife for all my life. I have vowed for all my life to limit my desires. Even now

I renounce for all my life in his presence all harm to animals I renounce falsehood, the taking of things not given sexual inter course the possessions for all my life. I renounce for all my life anger [until] the haft of false doctri e. I renounce for all my lif fou -fold food-eating, drinking, s eets and daint es If I be delivered from this cala n ty t behoves me to follow it up; f I be t delivered from this calamity I ha al eady enou ced these. Thereupon he took upon h mself to observ the house-hold tandard

Then that Jakkha Moggarapani came to the rsh ppe of the Ascetic Sudamsana bra. dish g hi ron mace of th weight of

direction gave up the body of Ajjunaya the garland-maker and having taken the iron mace of the weight of thousand palas went back in the direction from which he had appeared. Then that garland-maker Ajjunaya abandoned by Jakkha Moggara pani fell on the ground with a thud with all his limbs.

Then Sudamsana the worshipper of the Ascetic, seeing that he was free from the calamity observed the standard.

Then that Ajjunaya the garland-maker on coming back to senses after a while got up and said thus to Sudamsana the worshipper of the Ascetic;

" Who are you, Beloved of Gods and whitherward are you bound ! "

Then that worshipper of the Ascetic Sudamsana said thus to the garland-maker Ajjunaya.

" I am in sooth Beloved of Gods the worshipper of the Ascetic Sudamsana who comprehend the living and the lifeless; and I am bound to the sanctuary Gunasila-a to offer respects to the Ascetic lord Mahavira. "

I enounce for all my life in his presence all harm to animals I renounce falsehood, the taking of things not given sexual inter course the possessions for all my life. I renounce for all my life anger [until] the shaft of false doctrine I renounce for all my lif fou-fold food-eating, drinking, sweets and daint es If I be delivered from this calam ty t behoves me to follow it up t I be ot delivered from this calamity I ha al eady enounced these. Thereupon, he took pon h mself to observe the household tandard

direction gave up the body of Ajjunaya the garland-maker and having taken the iron mace of the weight of thousand palas went back in the direction from which he had appeared. Then that garland-maker Ajjunaya abandoned by Jakkha Moggarapani fell on the ground with a thud with all his limbs.

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Then that Ajjunaya, the garland-maker on coming back to senses after a while got up and said thus to Sudamsana the worshipper of the Ascetic;

Who are you Beloved of Gods and whitherward are you bound ! "

Then that worshipper of the Ascetic Sudamsana said thus to the garland-maker Ajjunaya.

I am in sooth Beloved of Gods the worshipper of the Ascetic Sudamsana who comprehend the living and the lifeless and I am bound to the sanctuary Gunasila-a to offer respects to the Ascetic lord Mahavira. "

Then that garland-maker Ajjunaya said thu to the worshipper of the Ascetic Su-d msana

I too desire then Beloved of Gods, to c m w th you to offer my respects to th Ascet c Lord Mahavira [until] wait before h m If t please you Beloved of Gods do t pt t stop to me "

Th th t worshipper of the Ascetic Sudan sana w th the garland-maker Ajju- n d at th sanctuary Gunasila-a t t th Asc tic Lord Mahavira (walked t m ght t right about) the Ascetic Lord M ha ra th e [ ntil] waited before him. T F Asc t L d Mahā ira (preached) th t h d tr e to the (congrega ) t d d-make Ajju aya and h ppe of he Ascetic, Sudamsana [ t S d msan w t back

ving north [etc], plucked himself his hair in five handfuls became a friar [until] abode. Then that Friar Ajjunaya on the day on which he shaved himself [until] entered the order praised and worshipped the Ascetic Lord Mahavira and took the vow of this sort It behoves me for all my life to abide exercising myself in constant mortification with fasts until the sixth meal" With this idea he took the vow of such sort and abode [etc.] all his life. Then that Friar Ajjunaya on the fast-breaking time after the fasts until the sixth meal read his lection in the first watch. Just like Goyama [etc.] he wandered about.

Then to that Friar Ajjunaya wandering in the families high [etc.] in the city of Rāyagiha, many women men, young people, old people and youths said "By this man was my father killed, by him my mother f other sister wife son, daughter daughter -i-law [etc.] by him my other kinsmen relations and retainers." So some abused him; some caviled at him chided, censured rebuked, reviled look down upon him in contempt, struck at him. Then that Friar Ajjunaya abused [until] struck at by many

women men young people, old people and youths not becoming wrathful even by mind towards them bore put up with patience end red and suffered with equanimity Bea- n g w th equanim ty [etc.], wandering in the city of Rayagiha in the families high, low and middle-class he when he got food, d d not t water when he got water he did not get food. Then that garland-maker Aj- j na\ n er sorrowful desparted, with mi d not tu b d, u purturbed ungrieved not hausted in self extraint -moved about w t out of th city of Baravai, arrived at the sanctuary Gu asila-a before the Ascetic Lord M ha ( [ tu] l k Maste Goyama ) sho- wed (h m his food and dri k) and took him- self he food (as untouched in the mouth) as a rpent ( g tting ) n the hole.

not eating achieved the end for which she did...[until] beatified. [Sūtra 13]

In that age at that time, a city of Rayagiha, the sanctuary Gunasila-a king Seniya. There dwelt a householder named Kāsava. Just like Makāi. The period sixteen years ..beatified on the Vipula.

So also the householder Khema-a. Excepting, the city of Kāyandi. The period sixteen years. beatified on the Mount Vipula.

So also the house-holder Dhi-i-hara. In the city of Kāyandi. period sixteen years.. was beatified on the Vipula.

So also the house-holder Kelasa. Except ting, Sage-a was the city. The period twelve years was beatified on the Vipula.

So also the house-holder Harichandana Sage-a....the period twelve years. was beatified on the Vipula.

So also the householder Varatta. Excepting, the city of Rāyagiha ..the period twelve years...beatified on the Vipula.

So also the householder Sudamsana... In the city of Sāvatthi ..the period many years...beatified on the Vipula.

So also the householder Supattha...in the

c ty of Savatthi the period twenty-seven years beatified on the Vipola.

So also the householder Maha...the ty of Rayagiha th period many years... I at ried on the V pula.

I that age at that time there was a c ty of Polasapura. The garden was Si vana I that city of Polasapura there was King by the name of Vijaya. This K g V jaya had a queen named Siri [a description] This King V'jaya had a son by himself through Queen Siri—a prince amed Aim tta delicat [etc.]

I that ag at that time the Ascetic, L rd Maha ira [until] abode in Sirivana. *I that ag at that time the eldest disciple* of the Ascetic Lord Mahavira (as in P natt [ t l]) moved about in the city f P l sap ra the families, high [etc]. Now this Princ A mutta, bathed [until] decked rou ded by many littl boys, littl gi l lad I ses youths maidens went t f his w ho se Then the reverenced Goyama m v g bout in the city of Pol pur mad h way not ry far from the Plac f I d N w that Prince

Aimutta saw the reverend Goyama making his way not very far went to him and thus said.

"Who are you, Sir !–where do you move about ?"

Then the reverend Goyama said thus to Prince Aimutta

"We are Beloved of Gods Niggantha ascetics heedful in walking [until] observing continence move about in the families high [ etc. ]."

"Come you, sir so that I may get you alms So saying he held the reverend Goyama by a finger and went to his own house. Then that Queen Siri saw the reverend Goyama coming, becoming [glad etc.] got up from her seat, went to the reverend Goyama walked round him thrice from right to right praised and worshipped him gave him abundent food [etc.] and let him go. Then that Prince Aimutta said thus to the reverend Goyama.

"Where, sir do you dwell ?"

Then the reverend Goyama said thus to Prince Aimutta.

"Verily thus Beloved of Gods my doctrine-precepter my doctrine-preacher Lord

Mahāvira the first-maker [until] desirous to attai abides exercising himself [u til] by constraint having taken a prope place in the park Sirivana outside th city of Polasapura here There we dw ll

Th n that Prince Aimutta said thus to the re end Goyama

I g with you Sir to do reverence to the feet of th Ascetic Lord Mahāvira. If t pl ases y Beloved of Gods do not put a stop to t.

Th n that Prince Aim tta with the reverend G yam approached the Ascetic Mahāvira, walked thri f om right to right praised [until] ated befo e him. Then the reverend G yama pp oached th Ascetic Lord Mahā ir [ til] showed [him food etc.] and abod w th m rtification and constraint. Then the A c tic (preached) the story of the doct- n bef Aim tta and that (congregation). The h t A mutta having heard and listened t h d tri from the Ascetic, Lord M ha ira l ecam glad [etc.]...heart [etc.] (and sa d B t only Beloved of Gods, I shal tak lea of my father and mother then

shall I enter the order in the presence of the Beloved of Gods If it pleases you beloved of Gods, do not put a stop to it."

Then that Prince Aimutta approached his father and mother ..[ until ] "to enter the order" The father and mother said thus to Prince Aimutta

" You are a child son and have no understanding, What do you know of the doctrine ?"

Then that Prince Aimutta said thus to his mother and father

"Thus indeed mother and father what I know I do not know and what I do not know I know"

Then the mother and father said thus to Prince Aimutta.

"How do you, son know that [until] know ?"

Then that Prince Aimutta said thus to his mother and father

I know mother and father that one who is born must surely die but I do not know mother and father when or where or in what manner or at what length of time. I do not know mother and father by what accumulation of works the souls are born

among hell-dw llers lower lives men and god but I know mother and father that they are born among the hell-dwellers [etc.] by their own accumulation of actions. Thus deed mother and father what I know I do not know and what I do not know I know I desire therefore mother and father on being perm tted by you [until] to enter the o l

Th when his mother and father could t prevail pon him by many declarations [ tc ] W des re child to see your royal pl lour to ev one day Then that l c A m tta stood qu t following the rd of h m ther and f ther The point m te r my as in the case of Mahabala

like Udāyana withdrew Only he anointed his eldest son ( to rule over ) his kingdom. Eleven Scriptures the period many years [until] beatified on the Vipula.

"Thus Jambu this matter is preached of the Sixth Division, by the Ascetic [etc.]." [Sūtra 15]

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## THE SEVENTH DIVISION

"If etc. The Introduction of the Seventh Division [Until] thirteen lessons are preached They are namely

**Nandā, Nandavaī, Nanduttarā Nan disenīya also Maruyā, Sumaruyā, Maha maruya, Marudevā eighth Bhadda Su bhaddā Sujāyā also, Bhuyadinna should be known as the names of the wives Seṇīya."**

If sir [etc.] thirteen lessons are preached, what is the matter sir, preached of the first lesson by the Ascetic [ etc. ] ?"

"Thus indeed Jambu in that age at that time a city of Rāyagiha Guṇasila-a sanctuary...the king, Seṇiya. This King

Seniya had a Queen named Nandā [a description]. The master arrived. The Congregation went out. Then that Queen Nanda ha ng understood the matter of this doctrinal talk called her chamberlains... a ehid (l'ke Pa maval [until]). Having learnt Eleven Scriptures, the period twenty years [until] beatified. Thus all th rteen Queens are to be nderstood in the w y of Nanda.

The eventh D vision is over [Sutra 16.]

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## 'E EIGHT DIVISION

If Th troduction of the Eighth D [ t!] t l-sson are preached

city of Campā, there was a King named Konrya [a description]. There in the city of Campa, there was a Queen named Kālī the consort of Senīya and the stepmother of King Konrya. [a description.] Like Nanda [until] she learnt Eleven Scriptures the Laws of Peace etc. She abode exercising herself with many fasts until the fourth meal. Now that Kālī some other time came to Nun Ajja-Chandana and thus said

"I intend, lady being permitted by you to abide observing Rayanavalī penance. If it please you lady do not put a stop to me."

Then that lady Kālī, on being permitted by Nun Ajja-chandana abode observing [etc.], namely

She fasted until the fourth meal then indulged in all modes of desire, then fasted until the sixth meal then indulged in all modes of desire.. ... ...then she fasted until the sixth meal; then indulged in all modes of desire then she fasted until the fourth meal then she indulged in all modes of desire.*

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* The रत्नावलितप is thoroughly explained by the commentator अभयदेव [See

Thus this series of the Rayanāvali pe ance becomes accomplished according to the s riptures [ etc. ] by one year three months and twenty two days and nights

Thereafter in the second series she fasted until the fourth meal then indulged n all k nds of foods except Vigai foods th n she fasted until the sixth meal then nd lged n ll kinds of foods except Vigai food Thus as n th first series only that h took all so ts of food except Vigai f od on ll fast-breaking days [until] it be ccompli hed

series the taking of foods except Vigal foods in the third series the taking of foods even without the smearing of Vigal foods and in the fourth series the taking of Kyambial gruel.

Then that Nun Kālī,—after having accomplished... according to the scriptures the Rayan°vali Penance by five years two months and twenty-eight days —approached Nun Ajja-Chandanā praised and worshipped her and abode exercising herself with many fasts until the fourth meal [etc.].

Then that Nun Kāli, by that noble [etc.] overspread with veins and became like well-lit fire covered over with ashes, mightily resplendent with the glow with the lustre with the beauty of the lustre of the glow

Then to that Nun Kāli, some thergo time at the midnight hour (literally—at the time between the first part of the night and the latter part of the night) the inward thought arose ..the pondering like that of Khanda-a "Thus so long as I have strength [5], it is better for me on the morrow [until] (when the sun) shines (with lustre) after taking leave of Nun Ajja-Chandanā and on being permitted by her to abide... being at her feet.. renouncing food and drink

wasting myself with starvation not being eager for death " With this idea she pondered, went to Nun Ajja-Chandanā praised and worshipped her and said,

" I desire, lady on being permitted by you to abide wasting myself in starvation [etc.]. If it please you [etc.]."

Nun Kāli on being permitted by Nun Ajja-Chandanā abode wasting herself in starvation [etc.] That Nun Kālī learnt before Nun Ajja-Chandanā Eleven Scriptures Laws of Peace etc completed the period of nunship of eight complete years, wasted herself by a month's starvation cut off sixty meals by not eating, ( fulfilled ) the end for which [she stripped herself etc ] was beatified [5] with her last breaths,

The conclusion. The First Lesson ends. [Sūtra. 17]

In that age at that time there was a city of Campa the sanctuary Punnabhadda the King was Koniya. There was a queen named Sukālī the wife of King Seniya and and the step-mother of King Koniya. Just like Kālī Sukālī also withdrew [until] abode exercising herself with many fasts until the

fourth meal [etc.] Then that Nun Sukāli some other time approached Nun Ajja-Chandanā [until] "I intend lady on being permitted by you to abide observing Kanagāvali penance."

Thus like Rayaṇāvali, Kanagāvali also the same. Excepting on the three occasions she fasted until the eighth meal unlike Rayaṇāvali where she fasted until the sixth meal In one series one year five months and twelve days and nights Of four series four years, nine months, eighteen days. The rest th same as before. Nine years her period of nunship [until] beatified [Sutra. 18]

So also Mahakāli Excepting she abod observi g the penance smaller Sīha-nikkīliya (Lion'sPlay). It is as follows: she fasted until the fourth meal then indulged in all modes of desire,. then fasted until the fourth meal then indulged in all modes of desire.

Similarly four series. In one series six months and seven days of four series two years and twenty-eight days [until] beatified. [Sūtra. 19.]

So also Kanhā. Excepting sh observed the greater Sīha-nikkīliya Penance the same

as the smaller Excepting, it must be carried upto the fasts until the thirty-fourth meal in the ascending series so also it must be carried down in the descending series. Of one series, there would be one year six months and eighteen days. Of four series six years two months and twelve days and nights. The rest the same as that of Kālī [until] beatified [Sutra 20]

So also Sukanhā. Excepting she abode observing the [1]Monastic Standard of Seven-sevens. During the first seven days she took one dole of food and one of water during the second seven days she took two doles of food and two of water during the third three .. fourth .fifth ..sixth ..during the seventh seven days she took seven doles of food and seven of water

So indeed this Monastic Standard of Seven-sevens she accomplished according to the scriptures [etc] in 49 days and nights with 196 alms-takings approached Ajja-Chandanā, praised and worshipped her and thus said,

" I intend, lady on being permitted by you to observe the Monastic Standard

of Eight-eights. If it please you Beloved of Gods do not put a stop."

Then that Nun Sukanhā on being permitted by Ajja—Chandana abode observing the Monastic Standard of Eight-eights.

During first eight days she took one dole of food and one of water [until] During the eighth eight days she took eight *doles of food and eight of water*

So indeed this Monastic Standard of Eight-eights she accomplished according to the scriptures [etc.] in 64 days and nights by 288 alms-takings. [until] She abode observing the Monastic Standard of Nine-nines

In first nine days she took one dole of food and one of water [until] in the ninth nine days she took nine doles of food and nin of water

So indeed th Monastic Standard of Nine-nines she accomplished according to the scriptures [etc.] in 81 days and nights by 405 alms-takings. [until] she abode observing the Monastic Standard of Ten-ten

In first ten days she took one dole of food and one of water [until] in the tenth

ten days she took ten doles of food and ten of water

So indeed this Monastic Standard of Ten–tens she accomplished according to the scriptures [etc.] in 100 days and nights with 550 alms–takings and abode exercising herself with many fasts until the fourth meal [etc], in various mortifications....( taking only one meal within ) a month or half a month.

Then that Nun Sukanha by the noble mortification [etc] was beatified.

The conclusion. The Fifth Lesson [Sūtra. 21.].

So also Mahākanhā only she abode observing the Standard of Short Savvaobhadda. She fasted until the forth meal then indulged in all modes of desure- fasted until the the sixth meal then indulged in all modes of desire.. .. she fasted until the eighth meal then indulged in all modes of desure.

So indeed she accomplished the first series of the Short Savvaobhadda in three months and ten days [until] in the second series she fasted until the fourth meal and took foods excepting Vigai foods,....the same here as was in Rayanāvalī Here also four

series; the fast-breaking days also the same The period of the four series a year a month and ten days, The rest the same as before [ until ] she was beatified.

The conclusion. The Sixth Lesson ends. [Sutra. 22.]

So also Virakanha. Only she abode observing the Long Savvaobhadda Standard. It is as follows: she fasted until the fourth meal, then indulged in all modes of desire,.. – until the tenth meal then indulged in all modes of desire.

In a single series eight months and five days, of four 2 years 8 months and 20 days The rest the same as before [until] she was beatified [Sutra. 23]

So also Rāmakanha. Only she abode observing the Standard of Bhaddottara. That follows she fasted until the fifth meal then indulged in all modes of d the sixteenth meal then indulged in all modes of desire.

In series six months and twenty days Of f as the period 2 years, 2 months and 20 days The rest the same as with Kali [until] was beatified. [ tr 24

So also Pitusenakanha. Only she abode observing the penance of Muttavali. It is as follows: she fasted until the fourth meal, then indulged in all modes of desire... until the thirty-fourth meal then indulged in all modes of desire

So also she followed in the descending order .. [ until ] she fasted until the fourth meal, then indulged in all modes of of desire. In one series 11 months and 15 days Of four 3 years and 10 months. The rest (the same) [until] beatified. [Sutra 25 ]

So also Mahasenakanha. Only she abode observing the penance of Ayambila Vaddhamana It is as follows: she took one Āyambila meal, then fasted until the fourth meal took two Āyambila meals then fasted until the fourth meal. (so onwards) the number of Āyambila meals rising by an increment of one, accompained by a fast until the fourth meal [until] she took one hundred Āyambila meals; then fasted until the fourth meal.

Then that Nun Mahāsenakanhā accomplished it according to the scriptures in 14 years, 3 months and 20 days and nights [until] well observed with the body [until]

she approached Nun Ajja-Chandana, praised and worshipped her and abode exercising herself., with many fasts until the fourth meal [etc]. Then that Nun Mahasenakanha was resplendent with that noble (mortification). [etc] Now at the hour of midnight there arose a thought to Nun Mahasenkanha, just like that to Khanda-a [until] she asked Ajja-Chandanā (until) abode without being eager for death [by wasting herself away in] starvation. Then that Nun Mahasenakanhā studied before Nun Ajja-Chandanā Eleven Scriptures Laws of Peace etc observed a period of full seventeen years wasted herself with a month's starvation cut off sixty meals by not eating, accomplished the end for which she stripped herself [etc.] and was beatified awakened [etc.] with her last breaths.

**Eight years to begin with and the increment thereto by one year until seventeen, these indeed should be known as the periods of the wives of Senia.**

Thus indeed Jumbū by the Ascetic [until] attained, the matter of the Eighth Scripture the Fortunes of the End winners is preached "

The Scripture is finished [Sūtra, 26].

The Scripture the Fortunes of the End-winners has one Book of the Holy Text and Eight Divisions They are read in eight days too. There in the first and the second divisions there are ten lections for each. In the third division there are thirteen lections. In the fourth and the fifth divisions, there are ten lections for each. In the sixth division, there are sixteen lections. In the eighth division there are ten lections.

The rest the same as that of Nāya-dhammakaha. [Sūtra, 27].

**The Fortunes of the Endwinners end.**

# ANUTTAROVAVĀIYA-DASĀO

## THE FIRST DIVISION

In that age at that time a city of Rayagiha. The arrival of the reverend Suhamma Th congregation went out [ until ] Jambū waited before him [etc.]. Thus he said,

If sir by the Ascetic [until] attained this matter of the Eighth Scripture–the Fortunes of the Endwinners is preached, what sir is th matter of th Ninth Scripture the Fo tu es of those who were reborn in the Highest Mansions preached by the Asc t c [ ntil ] attained ?

Then Friar Suhamma said to Friar Ja mb Thus indeed Jambu three divisions of th N th Scripture the Fortunes of those who wer eborn in th Highest Mansions ar p ea hed by the Ascetic [until] attained."

If by th Asc tic [ til] attained thr d are preached of the Ninth Sc pt th F rt es of those who were bor n th H hest Mans on how many l t th F t Di sion f the Fortunes t t h eborn th Highest

Mansions are preached, sir by the Ascetic [until] attained ?"

Thus indeed Jambu ten lessons of the First Division of the Fortunes of those who were reborn in the Highest Mansions are preached by the Ascetic [until] attained namely

**Jāli Mayāli Uvayāli, Purisasena and Vārisena Dihadanta and Lattha danta, Vehalla, Vehāyasa and Prince Abha-a.** '

"If sir ten lessons are preached of the First Division by the Ascetic [until] attained what sir is the matter of the first lesson of the Fortunes of those who are reborn in the Highest Mansions preached by the Ascetic [until] attained ?"

Thus indeed, Jambu in that age at that time there was a city of Rayagiha, splendid tranquil and prosperous...the sanctuary Punnabhadda...The king Seniya...the queen Dharini the lion in a dream ...the prince Ja '...like Meha, the gifts of eight each ...[until]... enjoyed up in the palace [etc.] The Master arrived, Seniya went out, Like Meha,

Jāli also went out. Like Meha he also withdrew. He studied the Eleven Scriptures. (H observed) Gunarayana mortification like Khandaa. His narrative the same as that of Khanda-a, the same ponderings the same farewell so did he climb on the V ula with the Elders. Only having fulfilled the period of friarship for sixteen years he attained death in the death-month went pward far beyond the Heavens of Moon Suhamma [until] Arana Accua, beyo d the series of the Mansions of Nine Gev jjas and was reborn as a god in the Man ion Vijaya. Then the Elders knowing that Friar Jali has come to death, left the body as was fit for extinction. They take his pot and garme ts com down in the same w y [until] H re si is his religious equipm t The reverend Goyama [ until ] thus said

Thus deed th disciple of the Beloed of God named Jal was gracious by at re. Wher has that Friar Jali who is d ad g wh r i he reborn ?

Thus ndeed Goyama my pupil ( the san as that t Khanda-a) [ until ] who is d ad (ha gou beyond the Hea ens of)

Moon [until] upwards is reborn as a god in the Mansion Vijaya."

"How much time sir is his existence there ordained ?

Goyama his existence there is ordained for thirty-two Sāgarovama periods."

"Then sir on the expiry of his life [3] from that world of gods where shall he go [2] ?

"Goyama he will be beatified in the country of Mahavideha."

Thus indeed, Jambu this is the matter of the first lesson of the First Division of the Fortunes of those who were reborn in the Highest Mansions preached by the Ascetic [until] attained.'

The same is to be repeated in the case of the remaining eight. Excepting, six are the sons of Dhārini, Vehalla and Vehayasa of Chellaṇā. The period of friarship of the first five is sixteen years of the (latter) three, twelve years of the (last) two five years. Of the first five in serial order the rebirth is in Vijaya, Vejayanta Jayanta Aparājiya, Savvattasiddha, Dihadanta in Savvaṭṭhasiddha the rest (four) in the

Jāli also went out. Like Meha he also withdrew. He studied the Eleven Scriptures. (He observed) Gunarayana mortification like Khanda-a. His narrative the same as that of Khanda-a the same ponderings the same farewell so did he climb on the Vnula w th the Elders. Only having fulfilled the period of friarship for sixteen years he attained death in the death-month went upward far beyond the Heavens of Moon Suhamma [until] Arana, Accua, beyo d the series of the Mansions of Nine Gevejjas and was reborn as a god in the Mans on Vijaya. Then the Elders knowing that Friar Jāl has come to death left the body as was fit for extinction. They take his pot and garm ts come down in the same way [until] Here sir is his religious equipme t Th reverend Goyama [ until ] thus said

Thus ndeed the disciple of the Beloed of G ds named Jāli was gracious by na e. Vhere has that Friar Jāli who is d ad go where is he reborn ! "

Thus indeed Goyama my pupil ( the sa that of Khanda-a) [until] who is dead (ha ing gon beyond the Heavens of)

**Dihasena, Mahāsena, Latthadanta and Gūdhadanta and Suddhadanta Halla, Duma, Dumasena, and Mahā dumasena to be learnt, Siha and Sihasena and Mahāsihasena to be learnt; and Punnasena is to be known — it becomes the thirteenth lesson.**

If sir thirteen lessons of the Second Division of the Fortunes of those who were reborn in the Highest Mansions are preached by the Ascetic [until] attained what is the matter of the first lesson of the Second Division of the Fortunes of those who were reborn in the Highest Mansions preached by the Ascetic [until] attained ? "

Thus indeed Jambu in that age at that time the city of Rāyagiha the sanctuary Gunasila the King Seniya the queen Dharini.. the lion in a dream. The birth childhood and arts the same as those of Jali. Excepting, Dihasena was the prince. All the narrative as that of Jali [until] comes to his end.

Thus all the thirteen also ..the city of Rāyagiha.. the father Seniya the mother Dharini.. of the thirteen the period too

upward order Abh-a in Vijaya. The rest the same as in the first lesson. The matter to be known of Abha-a — the city of Ra'yagiha, the king Seniya, the rest the same as before.

Thus indeed Jambu this is the matter preached of the First Division of the Fortunes of those ho were reborn in the Highest Mansions by the Ascetic [until] attained.

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## THE SECOND DIVISION

If sir this is the matter of the first division of the Fortunes of those who were rebor in the Highest Mansions preached by the Ascetic [until] attained what sir is the m t er of th Second Division of the Fortunes of those who were reborn in the Highest Mansions preached by the Ascetic [until] attained ? "

Thus indeed, Jambu thirteen lessons f the Second Division of the Fortunes of those who were reborn in the Highest Mansions are preached by the Ascetic [until] attained — namely

**Dhanna Sunakkhatta and Isidasa are to be learnt Pella-a and Rāmaputta also Chandiman and Pitthiman Friar Pedhālaputta and ninth Po thila too; Vehalla is said the tenth — these ten are to be learnt."**

"If ar ten lessons of the Third Division of the Fortunes of those who were reborn in the Highest Mansions are preached by the Ascetic [until] attained what is the matter of the first lesson preached by the Ascetic [until] attained ?"

"Thus indeed Jambū, in that age at that time there was a city named Kayandi wealthy tranquil and prosperous the garden Sahasambavana ( redolent with flowers and fruits of ] all seasons a king Jiyasattu. Here in the city of Kayandi there dwelt a merchant s wife named Bhaddā rich [until] unsurpassed. This merchant's wife Bhaddā had a son named Dhanna, perfect [until] of handsome form attended by five nurses namely by a milk nurse like Mahabbala [until] learnt 72 arts [until] became able for worldly enjoyment. Then the merchant s wife Bhaddā knowing that her son Dhanna

thirteen years In the serial order two in Vijaya, two in Vejayanta two in Jayanta, two in Aparajita, the remaining five Mahādruma and others in Savvatthasiddha Mansion.

Thus indeed Jambu this is the matter of the Second Division of the Fortunes of those who were reborn in the Highest Mansions preached by the Ascetic [until] attained."

In both the divisions by a month's starvation. [Sutra, 2]

Thus the Second Division ends.

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## THE THIRD DIVISION

If sir this is the matter of the second division of the Fortunes of those who were reborn in the Highest Mansions what, sir is the matter of the Third Division of the Fortunes of those who were reborn in the Highest Mansions preached by the Ascetic [until] attained ?

Thus indeed Jambū ten lessons are preached of the Third Division of the Fortunes of those who were reborn in the Highest Mansions by the Ascetic [until] attained—namely

**Dhanna Sunakkhatta and Isidasa are to be learnt Pella-a and Rāmaputta also Chandiman and Pitthiman Friar Pedhalaputta and ninth Po thila too; Vehalla is said the tenth — these ten are to be learnt."**

"If sir ten lessons of the Third Division of the Fortunes of those who were reborn in the Highest Mansions are preached by the Ascetic [until] attained what is the matter of the first lesson preached by the Ascetic [until] attained ?"

"Thus indeed Jambu, in that age at that time there was a city named Kayandi wealthy tranquil and prosperous the garden Sahasambavana [ redolent with flowers and fruits of ] all seasons a king Jiyasattu. Here in the city of Kayandi there dwelt a merchant's wife named Bhadda rich [until] unsurpassed. This merchant's wife Bhaddā had a son named Dhanna perfect [until] of handsome form attended by five nurses namely by a milk nurse like Mahabbala [until] learnt 72 arts [until] became able for worldly enjoyment. Then the merchant's wife Bhaddā knowing that her son Dhanna

had passed beyond childhood [until] able for worldly enjoyment built thirty-two palaces lofty towering [until] in their midst a great mansion set up with hundreds of pillars [until] of thirty-two daughters of rich merchants he mad him hold the hands the gifts were of th rty-two each [until] high p in the palace .. with ( tibors ) break ng ... enjoyed

I that ag at that time the Ascetic [ tc ] rrived The congregation went out. K g Jiyasattu too like king Koniya, went out Then when Dhanna [heard] the great [cry of people] he went out like Jamāli, only n foot [until] Only that I shall bid fa well y mother Bhadda th merchant's w fe then the presence of the Beloved of God [ til] I shall enter the order [ til] l k ] m l he bade farewell [Bhadda] fainted cor red as the story of Maha bbala [ l] wh th could not prevail pon h J st Th a putta he took lea of I va tt the nb llas and chowries ( t be described) H pe formed himself h w thd wal c so y as Ka ha did of Tha accap tta [ til ] ent red the order

became a friar heedful in walking [until] guarded in continence

On the very day that Friar Dhanna shaved his head [until] entered the order praised and worshipped him and thus said,

" Thus indeed sir I desire on being permitted by you, to abide exercising myself with fasts [until] the sixth meal in constant mortification accepting only the Āyambila gruel throughout my life On the fast-breaking time after the sixth meal it is meet for me to accept Āyambila gruel and not non-Āyambila gruel, that too given with soiled hands and not with unsoiled hands that must be fit to be thrown away and not unfit to be thrown away It must be that which many other ascetics Brahmanas guests and poor people do not need. If it please you Beloved of Gods do not put a stop to me. "

Then that Friar Dhanna on being permitted by Lord Mahavira [glad etc] abode exercising himself with fasts until the sixth meal with constant mortification throughout his life. Then that Friar Dhanna

ea his lection in the first watch of night n th first fast breaking time after the th m al. Just like master Goyama he bad farew ll [until] went to the city of K y dh and there moving about in the fan l es high etc (accepted) Ayambila-food and t no Ayambila-food [until] which other do not need. Then that Friar Dhan seeking alms with the vigorous, alou car ful way of seeking alms if he g t food did not get drink. Then that F Dha na accepted the alms as chanced t not d pressed dispirited inperturbed t g e t ng not exhausted in self-restraint, n rul of heedfulness and as — went out from the city of K ) a d howed (his food etc.) like ( Th n that F iar Dhanna being I I I, I n nd Ascetic unattached [ I I h tatuation of worldly I I h m- It ( w thout touching) ) the hol and abode t k t [ u]

I I A Lord Maha ira set t I in sa ha ma I the city K I I Asce Lo d M ha I I ho t n th ou try outsid

Then that Friar Dhanna studied Eleven Scriptures the Laws of Peace etc. in the presence of the Ascetic Lord Mahâvira and the Elders of such sort, abode exercising himself with restraint and mortification. Then that Friar Dhanna by that noble (mortification) like Khanda-a stood resplendent ..(etc.)

Now the beauty due to *mortification* of the feet of Dhanna was of such a sort ..to wit like a dry bark like a wooden sandal like a worn-out shoe Thus were the feet of Dhanna, dry and fleshless and can be only known by bones skin and veins and not by flesh and blood.

Now the beauty [etc.] of the toes of the feet of Dhanna was of such a sort to wit like the pod of horse-gram of Mugga of Mâsa which when ripe are cut, put in the sun and are slowly withering when put to dry Thus were the toes of Dhanna dry [until] (not) by (flesh and) blood.

The beauty [etc.] of the legs of Dhanna to wit like the legs of a heron like the legs of a crow like the legs of a peahen [until] by blood

The beauty [etc.] of knees of Dhanna... of such sort to wit like the joints of a Kal bird like those of a peacock, like those of a peahen Thus [until] (not) by (flesh and) blood

The beauty [ etc. ] of the thigh of Dhanna to wit like shoots of Priyangu-tree, f Badari of Sallaki of Shalmal which when ripe n the sun [etc.]. Thus the thighs of Dhanna [until] by blood.

The bea ty [etc ] of the hip-bon to w t lik the feet of camel of an old bull of buffall u til] by blood.

Th bea ty [ etc ] of the belly of Dhanna t w t l k a dry water-bag of leath r pot-sh d for baking, like the f ont p rt on of the branch of a tree, hanging dow Thus the belly was dry [etc.]

Th beauty [etc ] of th ribs of Dhanna t l k row f mall round mirrors l k t mall round easels l k a row f al t h thus [etc ]

Th bea t f the spinal cord of Dhan was of h ort t t like a t th p d d of cro n-j w ls

like a row of round stones like a row of toy-balls Thus [etc.]

The beauty [etc.] of the breast-bone of of Dhanna was of such a sort.. to wit...like a chip of a plank, like a strip of a flapper like a strip of a palm-leaf fan ..Thus [etc.]

The beauty [etc.] of the arms to wit like pods of the Sami like pods of Pahāya like pods of Agatthiya Thus [etc.]

The beauty [etc.] o hands ..to wit like dry dung-cakes like banyan-leaves, like Palāsa-leaves Thus [etc.]

The beauty [etc.] of the fingers of his hands to wit like the pods of Kala of Mugga of Masa which when ripe are split up put in the sun dry Thus [etc.]

The beauty [etc.] of the neck to wit like the neck of a pitcher like the neck of a gourd, like an Uccatthavana-a (a kind of vessel) Thus [etc.]

The beauty [etc.] of the chin to wit like a gourd-fruit like a hakuva-fruit like a mango-stone.. Thus [etc.]

The beauty [etc.] of the lips.. to wit like a dry leech like a pill of phlegm like a pill of lac Thus [etc.]

Th beauty [etc.] of the tongue to wit lik a banayan-*leaf*, like a *palāśa-leaf* like a teak-tree leaf Thus [etc.]..

The beauty [etc.] of the nose to wit lik a slice of mango like a slice of Amra ka like a slice of a Maulunga-fruit... when ripe Thus [etc.]

Th beauty [etc.] of the eyes...to wit.. like th holes of a lute, like the holes of a v ol n like the morning-stars Thus [etc.].

Th bea ty [etc.] of the ears to wit l k the k of Mūlā lik the skin of a musk-melon fruit lik the skin of Karellaya... Thus [ tc.]

The bea ty [ tc.] of the head to wit l ke pe gourd lik an Elalua like Sinhal a wh ripe [etc.] Thus the head of tna Dha na was dry rough fleshless t can be kn w by bones skin and veins l ot by flesh and blood

So i all cases Only case of th stomach he rs the ongu th l ps— n case of these th bon rs t t he repeated ts kn w by th k a d rs — to be repeated.

Now with his feet, legs and thighs dried and rough, with his belly deformed and swollen on the sides and sinking into the back, the rings of his ribs visible; the joints of the backbone easy to reckon like the rosary of Akşa fruits the divisions of his breast-bone like the waves of the Ganges; his arms like dried snakes; his hands dangling like loose *bridle-rods*; *his pot-like head* shaking as that of one suffering from palsy the lotus of his face faded, his mouth open like that of a pot, his eyelids sunken Friar Dhanna walked only with the force of his spirit stopped too with the force of his spirit he was faint when he intended to speak at all times past, present and future He to wit, was like a cart of burning coals [ just as in the case of Khandaa-a ] [until] like fire covered with the heap of ashes he stood resplendent with glow with lustre with the splendour of the glow of lustre.

In that age at that time., the city of Rayagiha, the sanctuary Guṇasila-a the king Seniya. In that age at that time, the Ascetic Lord Mahavira arrived, the congregation went out Seṇiya also went out the story of the doctrine the congregation went

back then that king Seniya, having heard and listened to the doctrine before the Ascetic Lord Mahavira, praised and worshipped him and thus said,

Is it, indeed sir that this Friar Dhanna among these fourteen thousand friars headed by Indabhu belabours himself much and to the best cleanses himself ?

Indeed it is Seniya that this Friar Dha na among these fourteen thousand friars headed by Inda-bhui belabours himself much and t the best cleanses himself.

On what ground sir is it so said that this F Dhanna among these [etc.] belabours himself much and to the best cleanses himself ?

Thus ndeed Seniya, in that age at that tim ther was a city named Kayandi [ tc ] H enjoyed pwards in th paragon of palace. Then I som other time arrived – wand ri g place after another and passi g from on illage to another–at the ty f K yand park Sahasamavana, took b fitting place and abode with ra t a t [et ] The ongregation went out. [ th story is the same as before until ] he

entered the order [until] took his food... as ...in the hole. (The beauty [etc.]) of the legs of Friar Dhanna ... [all the description of the body] [until] stood resplendent... etc. It is on that ground, Senya that this Friar Dhanna among these fourteen thousand friars belabours himself much and to the best cleanses himself

Then that king Senlya in the presence of the Ascetic Lord Mahavira having heard and listened to this matter glad [etc.] turned about the Ascetic Lord Mahavira, right to right thrice praised and worshipped him. Then he approached Friar Dhanna, turned about him from right to right praised and worshipped him and said thus

" Blessed are you indeed Beloved of Gods quite meritorious with your ends well fulfilled with your tokens well fulfilled you have, Beloved of Gods well won the fruit of human birth and life. So saying, he praised and worshipped him approached the Ascetic Lord Mahavira (turned) [etc.] thrice praised and worhipped him and returned to the direction from which he had appeared.

Then some other time this Friar Dhann at mid night had a religious vigil... nd had thought [4] of such a sort.

This indeed I by this noble [etc...] (mortification) The pondering as n the case of Khanda-a, leave-taking; climb the \ l w th the Elders, month s fasts, the p- od ne month ; [until] coming to death, th d ath-month he was reborn as a rod he mansion of Savvatthasiddha,— be ng gone far pwards beyond the series of m C ejja Mansions., upwards beyond Chandima [etc]

H w long there sir the existence of Dhan orda ed ?

H istence Goyama is ordained ther f th ty-three Sagarovama periods.

Wh her shall he sir go from that lestial orld ?

Goy ma he w ll be beatified in the land f M ha id ha.

Thus deed Jambu this is the matter of th fir t lesson p eached by the Ascetic [ til] ttained

The first lesson en ls.

" If sir " [etc]. The introduction

Thus indeed Jambū In that age at that time the city of Kāyandī king Jiyasattu ..There in the city of Kāyandī there dwelt a merchant's wife named Bhadda [rich etc.] This merchant's wife Bhadda had a son named Sunakkhatta a boy perfect [until] of handsome form attended by five nurses just like Dhanna. The gifts of thirty-two each [until] enjoyed in the paragon of a palace high up.

In that age at that time the arrival Sunakkhatta went out just like Dhanna. His withdrawal just like that of Thavaccā putta [until] became a friar heedful in walking [until] guarded in continence.

Then on the very day when he shaved himself before the Ascetic Lord Mahavira [until] entered the order he took a vow [same as before until].. as .. in the hole .. he took his food and abode with constraint [etc.] he moved out in the country outside studied Eleven Scriptures [etc.] abode exercising himself with mortification and restraint ...

Then that Sunakkhatta by noble... (mortification) [etc.]... just like Khanda-a...

In that age at that time the city of Ray ha the sanctuary Gunasila-a the k ng Sen ya. the Master arrived. The con regation went out. The king also went out The tory of the doctrine.. the king w t back The congregation also went back Then some other time this Sunakkhatt th mid-night had a religious l that of Khanda-a. The period many y rs th question of Goyama. In the same w y (the Ascetic tc) replied [until] He is rebor th Mansion of Savvatthasiddha. H e ten e is for the period of thirty th arovamas. (Where) will he air [ t ] H will be beatified in Maha- V d ha

Th d the second lesson

Th all th emaining eight are to be descri d in he w y of Sunakkhatta

Chil th repect orde two in Kayag ha tw n Sae-a two Vaniyaggama the n th i H tthinapura the tenth in I y g ha Of (first) ine the others are

(by the name of) Bhadda. Of (first) nine the gifts of thirty-two each. Of (first) nine the withdrawal as that of Thavaccāputta. Of Vehalla, in was done by his father Vehalla's period six months of Dhanna nine months of the rest many years. The starvation for a month... in the Mansion of Savvatthasiddha beatified in Mahavideha.

Thus end ten lessons.

Thus indeed Jambū by the Ascetic, Lord Mahavira [the first-maker the path-maker self-awakened the lord of the world the light of the world the enlightener of the world the giver of security the giver of shelter the giver of the vision the supreme ruler of the noble religion having four limits the bearer of unobstructed supreme knowledge and vision the conqueror the knower the awakened the awakener the liberated the liberator one who has crossed one who makes us cross one who has attained the seat which goes by the name of the condition of absolution — blissful unmoving formless endless undecaying, unobstructed from where there is no return —] this matter of the Third Division of the Fortunes of those

who w r reborn in the Anuttara Mansions pr ached.

Th Fortunes of those who were reborn in th Highest Mansions end. The Ninth Se pt re ends

The Fortunes of those who were reborn in the H ghest Mansion has one Book of the Holy Text Three Divisions. In thre days t will be told. Here n the first di is on the are ten lections In the second d vision there are thirteen lections, n h th rd divis on th re are ten lections.

The rest to be followed lik Dhamma -kaha [Sutra 7]

**The fourtunes of those who were reborn in the Highest Mansions end.**

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# Notes.

[ N B. The black letters indicate the pages and lines. Of the two numbers at the beginning of a para in the Notes, the first indicates the number of the page and the other, the number of the line. In the middle of para, single black number indicates the number of the line of the page mentioned in the beginning of the para. ]

1 नायाधम्मकहाओ [सं ज्ञातधर्मकथाः] समवायेषु–ज्ञात– particular mode of section–arrangement of the work so named because the first division contains 10 lessons (ज्ञाताध्ययन) (vide समवायेषु on सूत्र १ P 85–also the same on सूत्र १ P 107). ज्ञाताः in ज्ञाताध्ययन also be explains in the same manner. Prof Barnett ज्ञाताः–ज्ञात fortunes which I have accepted as it can well account for the feminine gender and plural number of the title. Moreover the interpretation is more natural than अभयदेव's.

1 1 तेणं कालेणं तेणं समएणं–अभयदेव on भगवती (Agam Ed. leaf 7 (a) ) 'तेणं कालेणं' ति ते इति–प्राकृतशैलीवशात्[illegible] [illegible]। [illegible] [illegible] [illegible] [illegible] [illegible] इति। [illegible] [illegible] [illegible] [illegible] 'समए णं' ति [illegible]–[illegible] [illegible] [illegible]। [illegible] [illegible]। [illegible] [illegible] [illegible] [illegible] [illegible]

7

वेयुग्गेणं । to be taken in locative or instrumental according to सयसाधेद.

1 3 अणगारे समोसरिए The Elder Sudharman arrived Sudharman was the fifth of the leven गणधर who were taught by महावीर himself. सुहम्मसामी became the head of the church after महावीर and was ucceeded by जंबू. The scripture is declared by सुहम्म to जंबू. The Mss. of our text do not indicate the addition of the description of अणगार but in any case it must be added Fo t see नायाधम्म leaves 1 (b) & 2 (a) also पाय §25 with mod fication.

1 5 समावी—Past tense 3rd person sing Th ame form is also used in plural e g आ स P 3 67 formed from the sigmatic Aorist (4th n ty) w th the augment अ dropped. Cf. th rul es rict d t owel-ending roots ( Hem. VIII 162) This is more often spelt by M as सयसि सयसि I Pal for example In h c t अभिसमयिताया ( I d Bhagavat & Raja d F f 1 1 g has an expression समाणि । t समासी ...

1 6 ... ( Pal ) Short

form of भट्टेत or भट्टेत may be connected with भवत् your honour or some such expression used to address the teacher or the precepter

भारिदवेहे—भवरोप on भणदी P 8 (a) भवो प्रथमः गुरुधर्मे-भाषापरिभाषणं करोति-तदर्थप्रयुक्तवेन प्रवर्धितवर्धेन: भारिदः।

2. 14 बारवइ Dwaraka the site of modern Dwarka is far away the city of Dwārakā it appears was formerly near रैवतक or Girnār Hills.

2. 15. पत्थरिय [सं प्रस्थित P P of the Denominative of प्रस्तार] Comforting it is spelt also as पत्थरिअ-अं, पत्थरिय (a doubtful form) which is generally given.

3. 15 महल्लय or महालय The story occurs in भणदी. It has been quoted in full by P L. Vaidya in his Ed. of त्रिविक्रमविजयो P 97 f.

4. 1 परविजय वेस’ भणस्सादि's तत्त्वार्थविमर्श अ ९ सू वैराग्यानुविशेषण।—They are भवनवासी व्यन्तर, ज्योतिष्क and वैमानिक also ibid. अ. ४ सू. ११–१७.

4. 2. मेह [मेघः] His story See. मत्थ कल्प १

4 7 समरसमयरत्तं [समयविभतिवादि] the intervening म् is simply euphonic cf भागुणमणुविद [भानुगुणो विदुत] भवु P 71.1.15 समरसमयरत्तं=the Laws of Peace etc. i.e. six षाड्गुण्य of which the सन्धिक is the first—other five are परविजयो वैशम्य प्रतियान संश्रयण and द्वैधकरण To observe सन्धिक properly the

worshipper should withdraw early morning, at mid-day and at evening into a quiet spot where with motionless body (standing or sitting in th कायोत्सर्ग pose) and folded hands he meditates fix dly upon his soul the divinity of the Jina tc thrice bowing his head four times to each of th four quarters. (Barn tt.) It is connect ed by som with 'समय' and by others with 'सम्, सम्यक् आचार' (com. on रत्नकरण्ड)...relying upon the latter the pression is translated Laws of P ac etc

4 7 अतिचार( right form अइयार ). This corrup t as many othe cases dates very early see [illegible] on समवायी leaf 3 (a) [illegible] । [illegible] । [illegible] [illegible] [illegible] ।

4 16 [illegible] The story of [illegible] see [illegible] II 1

4 17 बारस भिक्खुपडिमाओ Twelve Monastic St ndards [illegible] [illegible] n समवायी explaining मासिकी भिक्खुपडिमा (II 1 Leaf 124 (b)) [illegible] [illegible] । [illegible] [illegible] । [illegible] । Ou [illegible] 1 M nastic Sta dards the fir [illegible] a bserved for month each the

observer has to increase his food and water by one dole (दत्ति) till it reaches to 7 doles in 7 months. The eighth the ninth and the tenth Standards are observed for 7 whole nights and days each, in which the observer has to fast alternately and to sit in different postures. The 11th should be observed for a whole night and day and षष्ठ penance to be done the 12th is observed for one night when the observer has to practise अष्टम penance and has to abide in a cemetary taking a कायोत्सर्ग posture.

4 17 गुणरयणं संवच्छरं [गुणरत्नं संवत्सरं] This mortification lasts for sixteen months. In it the observer fasts for a day in the first month for two days in the second and so on for sixteen days in the 16th month. During day one has to sit in a certain bodily posture facing the sun and at night in another posture without clothes on the body The day-posture is Utkutakasana while the night posture is Vīrāsana [See अभयदेव's com. Page. 86]

4 19 दुरुह [आरोहति] climbs up almost all the Mss. spell like this, Barnett prefers दुरूह; the stress on रो in Sanskrit it seems has brought about the metathesis and the preservation of the length of the syllable रोह In दुरुहइ, I have not kept रु long

6 14 [illegible] [ [illegible] ] See, [illegible]'s com. I 8 where the reference of [illegible] is given; b t on can find the same in [illegible] Sutra 105 —10[illegible]

8. 5 [illegible] etc The com. reads [illegible] t d nstead of [illegible] It seems to ad [illegible] etc 6 [illegible]—resplendent w h r[illegible] ry arr gs, Com P 89 [illegible]—beauti f l th th ear-ornam t esembling [illegible] flower [illegible] to [illegible] [illegible] i. e the son of K bera I rn tt onnects this [illegible] with [illegible] t th Buddhi t Tantra Text [illegible] and say that [illegible] was the General of the rmy f [illegible]. ( See Trans. A t. P 146–147 ) 10 [illegible] [illegible] [illegible] [ [illegible] [illegible] [illegible] ] A so t f mortification where the fast t be brok every th d day 16. [illegible] [illegible] th w t h f day or quarter of a d y gl t ach atch therefore lasts about n h first w tch beg n ing at noon. 22. [illegible] [ [illegible] Ba ett and others [illegible] all M s. [illegible] wh ch is probabl to be righ th ttect t the penul mate t[illegible] which is f d P k I ha all h ough kept there f [illegible] 26 [illegible] [illegible] or [illegible] P 103 [illegible] [illegible] A t Mss [illegible] generally found.

(See. बहु foot-note 15 P 73 ) Prof Vaidya hesitates between identifying this expression with घरसमुदाण a large number of houses' and घर समुदाणं a Buddhist term meaning Visit to houses in consecutive order without dropping any house in the middle Barnett offers following remarks "समुदाणेणं which according to Hoernle is to be corrected to सपुदाणेणं ( as in some Mss. ) a view which finds support the Pāli सपदानं" (Trans. Ant. D P 64 not 3 )

10 8 अज्झत्थिए [४]=अज्झत्थिए चिंतिए पत्थिए मणोगए संकप्पे समुप्पज्जित्था । [See अज्झत्थिए on ... P 80 ] अज्झ-त्थिय=आध्यात्मिक taking all the 4 participles serving as the adjectives of संकप्प. Prof. Vaidya gives 2 sanskrit equivalents अध्यर्थित and आध्यात्मिक ( उपा P 76 Vaidya ) and only आध्यात्मिक inner working of the heart, thought (विपाकश्रुत P 116 Vaidya) The confusion between त्थ and त्त is well known in case of Jain Mss. script. अज्झत्तिए would have been the proper equivalent for आध्यात्मिक. अज्झत्थिए अध्यर्थित or अभ्यर्थित both of which are rather far fetched Looking to the general habit of Jaina Scriptures to repeat equivalents when even one word is quite enough and having पत्थिए to back up, I have preferred the expression अज्झत्थिए —अभ्यर्थित । 19 वेयावच्च See. भगवती IX. 33

12, 19–24 My translation of these lines differs from the interpretation of [illegible] for which see Page 90–91 translation page 16–17

19. 7 [illegible] [ [illegible] ] in which the phlegm oozes out.

17 26 [illegible]–[illegible] gives '[illegible]' cf [illegible] P 5 1 15 [illegible] where [illegible] [illegible] are given as equivalent by [illegible] ( [illegible] com. P 109 ) cf. Guj [illegible]

18 9. [illegible] [illegible] [illegible] [ [illegible] [illegible] ] By the destruction of the actions that cover the soul.

18 10 [illegible]–This is the eighth [illegible] or stage the soul progress towards the release the soul here breaks the bonds of error passion and that which checks its knowledge and vision

22 2 5 Barrett translates It will be known by the Saint heard by the Saint, reached by the Saint [illegible] K[illegible] ha Vasudeva it is not known K[illegible] ha V[illegible]sude[illegible] will bring me to some [illegible] d [illegible] differs my translation follows [illegible] 10 [illegible] [illegible] [illegible] P 21 15 [illegible] [illegible] [illegible] where [illegible] gives the meaning [illegible] my interpretation different see Translation

पृ. ( १८ ) 26, 13. कच्चाण—all along in the text कच्चाण इ is generally interpreted as इति by अभयदेव followed accordingly by others, Just as in Sanskrit it was generally the way of pronouncing the last letter प्लुत while addressing (See. मनु chap. II verse. ) Similarly it may be that कच्चाण may be the whole expression The instance of the use of इच्चाइ is found on पृ. P 75 1 2 इच्चाइ इ या etc. where the protagonists of इत्यादि may try to interpret it as such. Hem. does not note इच्चाइ. It is peculiar that in the sentence resumed after कच्चाण, कच्च as a term of address is repeated.

27 8. वत्त is to be taken as equivalent to वत्तइ to represent the present. 24. पडिनियत्तइ [प्रतिनिवर्तयति] may be पडिणि from पनिडि by metathesis.

28, 1 पण्डुमहुरा—Barnett offers following remarks The mention of पंडुमहुरा in our text is interesting By this name is evidently meant the southern city of महुरा where the Pandiyan dynasty was ruling in the 6th century B C and probably earlier The Pandiyans however were not Pandavas and the Jain identification of the two dynasties is probably based on popular etymology A like attempt to connect the two families occurs in the Tamil chronicle given in Taylor's 'Oriental Historical Mss, Vol 1, P 195 et. seq., which states that Madura in the time of the

wars of Mahabharata was ruled by Babhruvahana the son of Arjuna by the daughter of the Pandiyan king of Madura. The Mahābhārata on the other hand makes Babhruvahana the son of Arjuna by Chitrangada, daughter of Chitra ahana th king of Manipura. It may al be noted that the old Tamil poets called th Pand yan kings पंचवन् and कौरवन् (Trans. A t & Ag P 139) This city is also mention-ed मथुरा ४६ according to Jaina Tradition th pital of the Pandavas-a city on the sea-h the south populated by Pandavas after th y where led by Krsna Vasudeva. 3. सात्यकि A Yada prince at whose hands Krsna

The name of a country [illegible] [ [illegible] ] the name of a city in the country of पोंडू where Kanha will be born as the 12th [illegible] by the name of अमम.

29. 12-13. [illegible] etc. shows that the Jaina Monks can return to their normal household life if they found the discipline of Ascetic-life hard. Buddhism also allowed this. 23. [illegible]-while translating I have included the expression within the inverted commas while Barnett has left it out as a directory expression

32. 4 झोस This expression is spelt in a variety of ways-झूसे-झोसे meaning 'to waste away' अभयदेव connects it with जुष् see. भगवती II 1 leaf. 127 [illegible]...[illegible] [illegible] [illegible]-[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] । Hem. VIII 4 258 [illegible] [illegible] । I would like to connect it with [illegible]

34. 13 [illegible] [illegible] [illegible]-[illegible] [illegible] the other name for भगवती the fifth scripture of the Jain Canon. The story of the householder गंगदत्त see भगवती XVI. 5

36. 1 [illegible] [ [illegible] ] both have the same meaning baskets.

37. 10 [illegible] etc. See. अभयदेव Com.

(P 89) connects it with हृ or हृक with क्त See. Pischel Grammatik § 239

14. 9 ff. The whole vow briefly means this that h upto this tim of course observed अणुव्रत or minor vows which a pious man has to observ now he takes to महाव्रत which are observed by those who take to ascetic life. Mark thus the change from थूल to सव्व and सव्वाओ t मेहुणाओवेरमणाओ etc. See उत्तराध्ययन VII. 15

42 3 अवर गविय [ अपरं गवितं ] See. अन्तगडी VII. Sut Standard that is observed with certain option Here the option o विरमण is in the last lines of th vows he takes.

44 14. अत्थेगइया [ अस्ति + एकिकाः ] some of अत्थेगइए [अस्ति+एककः] some there is i. e. some one.

45 6. अपरितन्तजोगी According to अभयदेव अपरितन्त [ तम्=to be tired—past participle ] not weary

It ont of 11 बिलमिव पन्नगभूएणं अप्पाणेणं आहारेइ Barnet notes A snake gliding into its hole does ot l t t flanks graze the sides of the h l and th friar eating food does not all t t ro so any feeling of relish or h rs but wall t l utt r indifference. l h h nd w m y compare the rule I I 3 k t ll the food from one side I F th t h h in ord to enjoy its ast (Avar I V 6 2 ) But the vagu words

of our text [illegible] suggest also the idea expanded in [illegible]'s [illegible] (ver 208 of the Colombo edition.) [illegible] । The stout (Buddha when for the first time he had to eat scraps of food given as alms, like a snake-charmer) restrained the snake of his bowels from issuing from its hole in his body by the spell of contemplation —i. e by force of will and throught he kept his gorge from rising at the unsavoury mess.

50 12. [illegible]—See the footnote 101 Text P 50 also the comm [illegible] P 100–101

51 9. [illegible]—For उदयन see [illegible] XIII 6 उदयन He was the king of Kosambi and son of शतानीक by मिगावती the daughter of चेटक the king of Vesali.

51. 18 ff. These two memorial verses are peculiar in their metrical form The first verse has three feet of [illegible] and the last one of अनुष्टुभ् the second verse has three feet of अनुष्टुभ् and the fourth of [illegible]. It may be noted how corrupted they are For metrical looseness i.e. g. P 6 1–2 P 53, 7–9 etc.

53. 4. The whole of this Division is taken up to describe various kinds of penances. They

(P 99) con ects it with हुद or हुद with सत. See Pischel Grammatik § 238

14. 9 ff The whole vow briefly means th that he upto this time of course observed सत्यव्रत o m vows which a pious man has t bserve now he takes to महाव्रत which are observed by those who take to ascetic life. M k th the chang from सत्य to सम and सततोद्य to सेवुनत्यवस्थान tc. See उपासना VII, 15

42. 3 सय पतिने [ सयार्द प्रतिर्प ] See, सम्बधी VII. S t 2, Standard that is observed with certain opt Here the opt on or विकल्प is in the last l s of th vow he takes

44 14. सपेतात्म [ अपि + एवनित: ] some) cf. सपेत्रात्म [अपि+एवनित:] omo there is i. e, some one

45 6 सर्पितत्वात्मा According to सहलेर सम्बधीमत [ सुमत the tired—past participle ] not weary

lhe t d 11 विषयिन सवसमुद्रल सहार्द सहारो

T t notes A st ke gliding into its hole does ot l t flank graze the sides of the h l and th friar eating food does not l any feeling of relish or l F t ll it l utter indifference. l F l w may compare the rule l l l k t ll the food from one side l h th F ord to enjoy its uat (A ar l V ( ) But the vagu words

of our text विरचित समवसृतं सम्यक् समाहं साधो, suggest also the idea expanded in येथेर's विरचित (ver 208 of the Colombo edition.) स्थविरस्थविर बेतालं विवरिय पुरूविस्सो सीधे विमार्गे । The stout (Buddha, when for the first time he had to eat scraps of food given as alms like a snake-charmer) restrained the snake of his bowels from issuing from its hole in his body by the spell of contemplation —i. e. by force of will and throught he kept his gorge from rising at the unsavoury mess.

50 12. समवसरणीए–See the footnote 101 Text P 50- also the comm समवसरेण P 100–101

51. 9. पच उदायणे-For उदायण see समवाओ XIII 6 उदायण He was the king of Kosambi and son of सयाणीय by मियावई, the daughter of चेडय the king of Vesali.

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53. 4. The whole of this Division is taken up to describe various kinds of penances. They

P 99) connects it with [illegible] or [illegible] with [illegible]. See. Pischel Grammatik § 232

14. 9 ff The whole vow briefly means this that h upto this time of course observed अणुव्रत or minor ows which a pious man has to obs rve ow he takes to महाव्रत which are obs rved by those who take to ascetic life. Mark th the ch ang from [illegible] to [illegible] and [illegible] t [illegible] etc. See. [illegible] VII. 15

42. 3 [illegible] [ [illegible] ] See. [illegible] VII. t _ Standard that is observed with certain option Here the option or [illegible] is in the last l es of the o he takes.

44 14 [illegible] [ [illegible] + [illegible] ] some; cf. [illegible] [[illegible]+[illegible]] some there is i. e. some one.

45 6 [illegible] According to [illegible] [illegible] [illegible] ( [illegible] ) be tired—past particip] 1 not weary

of our text निश्चित समयमूलं वयणं उवगएं सद्दंतो suggest also the idea expanded in मेघदूत's निरुक्ति (ver 208 of the Colombo edition.) पच्चक्खलभेसिं केवलं निरुद्धं पिण्डपिण्डकं धीरो निसम्मति । The stout (Buddha when for the first time he had to eat scraps of food given as alms, like a snake-charmer) restrained the snake of his bowels from issuing from its hole in his body by the spell of contemplation —i. e. by force of will and throught he kept his gorge from rising at the unsavoury mess.

50. 12. समयसमंसि-See the footnote 101 Text-P 50 also the comm समयेण P 100-101

51 9. वच्छ रायाणे-For उदयण see मज्झे XIII 6 उदयण He was the king of Kosambi and son of सयाणीय by मिगावई the daughter of चेडग, the king of Vesali.

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(P 89) connects it with इष or इक with स्व. See Pischel Grammatik § 232

14 9 ff The whole vow briefly means this that he upto this time of course observed अणुव्रत or no vows which a pious man has to observe now he takes to महाव्रत which are observed by those who take to ascetic life. Mark th the chang from पूव to पच्च and तयाणुधम्म t मेहुणवेरमणव्रत te See उत्तर॰सुत्त VII 15

42. 3 पावर वसिनं [ प्रवरां वसितं ] See. मव्वरी VII. 5 tr 952. Standard that is observed with certain option Here the option o विरत is n the last lines of the vo he takes

44 14 कयोवरथ [ अपि + एवंविद ] some; cf. कयोवरय [अपि+एवंविद] some there is i. e. some one.

45 6 अपरितन्तोजोगी According to अबायोगे अपरि तन्त [ तप्त be tired—past participle ] not weary lf-control 11 बिलमिव पन्नगभूएण अप्पाणं आहारे Barnett notes A snak gliding into is hole does n t its flanks graze the sides of the ol and th friar eating food does not ll w t to ouse any feeling of relish or th e se t swallows t i utt indifference. Th b con and w may compare the rule f r t dd monks t roll the food from one side f th th to th he m ord to enjoy its taste (Ayar I V 6 2 ) But the vague words

of our text [illegible] [illegible] [illegible] [illegible] [illegible], suggest also the idea expanded in थेरगाथा's [illegible] (ver 208 of the Colombo edition.) [illegible] [illegible] [illegible] [illegible] [illegible] । The stout (Buddha, when for the first time he had to eat scraps of food given as alms, like a snake-charmer) restrained the snake of his bowels from issuing from its hole in his body by the spell of contemplation —i. e., by force of will and throught he kept his gorge from rising at the unsavoury mess.

50 12. [illegible]–See the footnote 101 Text P 50- also the comm [illegible] P 100–101

51 9. [illegible] उदायणे–For उदायण see [illegible] XIII 6 [illegible] He was the king of Kosambi and son of सयाणीय by मियावई, the daughter of चेडग the king of Vesali

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53 4. The whole of this Division is taken up to describe various kinds of penances. That

have been pegged on the personalities of the ten wives of Seniya The penances described are:—

(1) रयणावली observed by काली
(2) कणगावली observed by सुकाली.
( ) खुड्डागं सीहनिक्कीलियं observed by महाकाली
(4) महालयं सीहनिक्कीलियं observed by कण्हा
(5) सत्तसत्तमियं to दसदसमियं observed by सुकण्हा
(6) खुड्डागं सव्वओभद्दं observed by महाकण्हा.
(7) महालयं सव्वओभद्दं observed by वीरकण्हा
(8) भद्दोत्तरपडिमं  bserved by रामकण्हा
(9) मुत्तावली observed by पिउसेणकण्हा
10) आयंबिलवड्ढमाणं observed by महासेणकण्हा

All these penances have been counted in भाव Sut 24 for their description see तवावली [ h ( par t F planation published आत्मानंदसभा भावनगर ] her ch rt t see सचित्रतपाविधान published by आत्मानंदसभा भावनगर ] P 47 onw rd

53 22 रयणावली [ रत्नावली ] The fast-days of I c f g d egular form of a hart d y pe l h रत्नावली ecklace which is rr l w th 2 काहलिकाs after some k l I l comes broader as it l l bi jewel pending in the hart of the penance later )

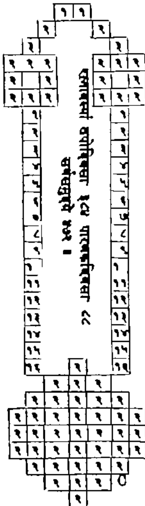
I shall give below how the arrangement should be made according to अभयदेव's commentary ( P 101. ) Otherwise to fit in the time calculation as given in the text the following arrangement is suggested by Prof Barnett. Two meals = 1 fast day-thus छट्ठ = 2 fasts अट्ठ = 3 fasts चोत्तीसइ = 17 fasts. Arranging accordingly we will have the mathematical series. 2 3 4 8×3 2, 3 4 5 6 , 8 9 10 11 12 13 14 15 16 17 34×3 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 8×3 4 3 2 Thus in all there will be in one series 1 year 3 months and 22 days and nights i. e. 360+90+22 = 472 days in all. The year and the month are lunar thus having 360 and 30 days respectively Thus one series is of 1 year 3 months and 22 days similar three more series the observer has to go through with changes in food on fast-breaking days (पारणा). These changes have been expressed in the छप्पारणा:-In the first series, on the पारणा the observer can indulge in all sorts of desire in the second series on पारणा days he can take all sorts of food except विगइ food in the third series he has to take meals without the smearing of विगइ foods, and in the fourth series he has to satisfy himself with Ayambila gruel.

Thus in all in four series there will be 5 years 2 months and 28 days.

Now coming to अभयदेव's arrangement, he says: तत्र चतुर्थमेकेनोपवासेन षष्ठं द्वाभ्यां विधि: । etc. (P 101). Thus in giving up four meals there will be the full fast of only one day as on the first day only one meal is abandoned and on the last day also the same. Hence as on these two days there is not the full fast of two meals they are not to be considered in calculation; hence चतुर्थ =1 fast-day षष्ठ=2 fast-days चोत्रिंशद्भक्त=16 fast days and so forth runs his arrangement. The chart according to अभयदेव if we follow up the instruction as given in the commentary will be as on P 113 Notes.

A and B in the chart are काहलिकाs while C is a big jewel-pendant. It should be observed that Barnett's arrangement does not take into consideration the पारण days which ought to be considered, whereas अभयदेव' arrangement takes the पारण-days into consideration. Therefore अभयदेव' arrangement seems to be proper and more in keeping than Barnett's given in the beginning.

55 5 विगइवज्जं [विकृतिवर्ज] having abandoned the विगइ-foods, विगइ-any eatable that suffers a change such as milk curds etc. Jaines believe that these things contain microscopic living orga-




nama and hence to use them as food will entail killing etc. वस XVII 15 [illegible] [illegible] [illegible] । [illegible] [illegible] [illegible] [illegible] Barnett: विकृ–Sanskrit विकृति, comprehends (1) the महाविकृ–namely honey milk butter and strong drink, and (2) milk, curds ghi, sesame–oil treacle and confectionary" 9 अलेपक [अलेपक] not smeared even with विकृ–foods. This is Barnett's inter protation which is adopted in the translation More plausible and correct may be the meaning "A sort of eatable which does not smear the vessel in which it is put e. g grams etc." See. वय VIII 1

11 कार्पटिक [कायमत्त] कारणेव Com. वृ P 107 'कार्पटिकेति दुर्वोत्पत्ति । It means dry food such as rice pulse moustened or boiled in water without addi g to it ghee or such substances.' Jain writers deri e it from कायमत्त [See, पाइयसद्दमहण्णवो and Ardha-magadhi Dictionary-Ratnachandraji ] b t t is made-up unintelligible Sanskrit eq valent Barnett suggests क्व+अन्न with व as श्रुति consona t

35 1 पुष्पदन्तसार्थवाहे-कारणेव on व्यवहारी II. 1. सू. 94 पुष्पदन्त [illegible] पुत्र मामः कारणान्तर व्यवहार यदि परिसमाप्य पुर्वं [illegible] वा कारणान्तर व्यवहारतः समासः च तथा तत्र कारण पूर्वोत्पन्नकारणान्तरस्य पुनर्व्यवहारः इति पुष्पदन्तसार्थवाहकारणे इति स्मृत 1 1 af 1? ( ) ) कारणे-energy [५] i-e कारण कर्म फल भोगिए परिसमाप्तकारणे

series resembling the going forward of a lion who goes forward envisaging at every further step, again his previous step. अभयदेव's instructions in the commentary to arrange the mathematical series of this penance are as under—चउत्थ 1 full fast-day (See Notes on रयणावली) छट्ठ=2 full fast days. Considering thus we have to arrange the series First arrange from 1 to 9 in regular order on one side then arrange from 9 to 1 in regular descending order [1–9 Series on one side=45 days 9–1 series on the other 45 days] Then insert after 2 in 1–9 after each number thereof each number of another series 1–8 [ 1–8 series =36 days ] Then insert in the same way each number of the other descending series of 7–1 series after each number of the series 9–1 [Thus 7–1 series=28 days]. Thus the series will be 1 2 1 3 2 4 3 5 4 6 5 7 6 8 [illegible] 9 8] [9 7 8 6 7 5 6 4 5 3 4 2 3 1 2 1=154 days + 33 पारणग days = 187 days in all.

Barnett in his calculation does not consider the पारणग days. He counts only fasting-days calculating चउत्थ = 2 full fast-days as he did in the calculation of the penance-days in रयणावली and arranges the series 2 3 2 4 3 5 4 6 5 7 6 8 7 9 8 10 9 10 8 9 7 8 6 7 5

6 4 5 3 4 2 3 2 = 187 days thus fulfilling 6 months and 7 days as mentioned in the text. रयणावली calculation is also without the reckoning of पारणग days.

58 9 महालयं सीहनिक्कीलियं [ महासिंहनिष्क्रीडितं ] only diff rence from खुड्डागं सीहनिक्कीलियं is that it should be carried up to 34 meals instead of 20 meals the ase of the latter See अभयदेव's Com. P 103 Barnett calculation obviously as in the case of खुड्डागं सीहनिक्कीलियं though he has not spec ally noted upon this.

58 14–59 26 सुकण्हा's penance सत्तसत्तमियं to दसदसमियं-भिक्खुपडिमं has nothing to say upon this pen The text itself explains it clearly सत्तसत्तमियं 'Seven-sevens' l sts for seven weeks. I th first week the observer every day takes on dol of food and water In the second week ev y day two...and so forth. Thus in Seven-se the number of doles will be 7 14, 21 28 35 4 49 = 196 'एगेणं छण्णउएणं भिक्खासएणं' and seven weeks = 49 day

In eight-eights 8 groups are to be taken each group to be of 8 days. Thus the doles, 8 16 24 32 40 48 56 64 = 288 doles 8 groups one group consisting 8 days = 64 days

6 4 5 3 4 2 3 2 = 187 days thus fulfilling 6 months and 7 days as mentined in the text. [illegible] calculation is also without the reckoning of [illegible] days.

58 9 [illegible] [illegible] [ [illegible] ] only diff rence from [illegible] [illegible] is that it should be carried up to 34 meals instead of 20 meals in the case of the latter See [illegible]'s Com. P 103 Barnett s calculation obviously as in the case of [illegible] [illegible] though he has not spec ally noted upon this.

58 14–59 26. [illegible]'s penance [illegible] to [illegible]–[illegible] has nothing to say upon this penance The text itself explains it clearly [illegible] Seven-sevens' lasts for seven weeks. I h first week the observer every day takes on dole f food nd water in the second week e y day two and so forth. Thus in Seven– ei th number of doles will be 7 14, 21 28 35 4 49 = 196 '[illegible] [illegible] [illegible]' and sev weeks = 49 day

I eight–eights 8 groups are to be taken each group to be of 8 days. Thus the doles, 8 16 24 32 40 48 56 64 = 288 doles; 8 groups one g oup consisting 8 days = 64 days.

मध्यपंक्ति and उत्तरपंक्ति to be calculated similarly

60 4 सव्वओभद्दं [सर्वतोभद्रं] The chart of this penance will be found in अभयदेव's comment ary Here Barnett follows अभयदेव in the full fast-day calculation considering चउत्थ = 1 full fast day Barnett remarks " If we leave out of account the days on which the fast is broken by a meal and reckon only the days when both meals are neglected (उपवास) so that a fast until the fourth meal counts only as one उपवास " Then he proceeds to give the chart of the scheme of this penance which is the same as that of अभयदेव's In order to explain properly the scheme of this penance अभयदेव gives the स्थापनोपाय in Prakrit the Sanskrit rendering of which will be—एकादिकान् पञ्चान्तान् न्यस्य मध्यं तु आदिमनुपंक्तिं । शेषान् क्रमशः स्थापयित्वा जानीहि अनुपूर्वीम् i.e. one has to arrange in order 1 2 3 4, 5 then in the second line 3 which is the middle number will from the first number of the 2nd line i. e. 3 4 5 1 2 and so on until 5 lines. Now each line will have the number from 1–5 of course in changed arrangements one line therefore will give us 15 fast days × 5 lines = 75 fast–days + 25 पारणा days = 100 days in one series. Barnett does not actually make the mention of पारणा days he says 'The actual length

of time passed in each series of this penance is 3 times 2+3+4+5+6 days or 100 days i. e 3 months and 10 days. [illegible]'s explanation is much better For the chart see Comm. of [illegible] P 104

There will be such four series in this pena-  ce and the fast-breaking days in the respective series will be observed exactly as those in case of रत्नावली i. e (1) [illegible] (1st series) (2) [illegible] (2nd series) (3) [illegible] (3rd series) (4) [illegible] (4th series)

In all the days of four series will be 1 year 1 month d 10 days=400 days.

60 26. [illegible] [ [illegible] ] This penanc only the large form of [illegible]. As th l tt r [illegible] etc. 1 full fast-day 2 full fa t-day and so on Instead of the series 1- the latt e shall have here the series f m 1 1 2 3 4 5 6 7 and every t l to be beg from the middl numbe of th j ou line till i all there must be mad l e econd l will be begun f o 4 wh h the m ddle number of th first l h l ll be 4 5 6 7 1 2 3. [illegible] i [illegible] nd ed sanskrit ll be- [illegible]

सर्वतोभद्रम् ॥ Each line will have in varied arrangements number 1–7x7 lines=196 days+49 पारणक days=245 days or 8 months and five days, such four series=2 years 8 months 20 days. पारणक days in four series as in those of रत्नावली.

61 24. भद्दोत्तरपडिमं [ भद्रोत्तरप्रतिमां तपःकर्म ] The penance is of course of the group खुड्डाग and महालय सव्वओभद्द. Here full fast-days are to be counted as in सर्वतोभद्र penances e g चउत्थ i.e. fasts until the twelfth meal-full 5 fast-days and so on. Thus there will be in the first line the regular numbers 5 6, 7 8 9 the second line is to be made by taking the middle number 7 of the previous i. e. the first line and proceed in a regular order i. e. 7 8 9 5 6 and so on until 5 lines पंचादिनवपर्यन्तं स्थापयित्वा मध्यं तु आदिं अनुपंक्ति । क्रमात् अन्यत् स्थापयित्वा जानीहि भद्रोत्तरम् ॥ is the Sanskrit rendering of टबार्थ given by अभयदेव in his commentary In the first line 5–9=35 daysx5 lines=175 days fast days+25 पारणक days 200 days i. e. 6 months 20 days in one series So four series will have 2 years 2 months and 20 days. The पारणक days in four series are to be like those in the four series in रत्नावली penance

| | | | | |
|---|---|---|---|---|
| 5 | 6 | 7 | 8 | 9 |
| 7 | 8 | 9 | 5 | 6 |
| 9 | 5 | 6 | 7 | 8 |
| 6 | 7 | 8 | 9 | 5 |
| 8 | 9 | 5 | 6 | 7 |

भद्रोत्तरप्रतिमा

After the commentary on भद्दोत्तरपडिमं, अभयदेव

given the treatment of [illegible] and [illegible] and [illegible] together in other [illegible] which may be oted.

62. 12. [illegible] [[illegible]]. This pen ance is observed by [illegible]. Here it may be noted t the outset that उपवास=1 full fast-day.. and so on Thus there will be th series from 1 to 16, every number in this series after [illegible] i e 2 regularly intercepted by उपवास i-e. 1 full fast-day thus the series will be [1+2+1+1+3+1 1+16+1] ( again the descending series from 15-1 intercepted by उपवास i.e. 1 ) [15+1+14 3+1+2+1]. Thus 1-16 series=136 15-1 series=120 days; 15+13=28 उपवास-days 59 पारणा days. In all there w ll be 136+120+28+59=343 i. e 11 months and 13 d y l the Scriptur calculation is given as 11 months and 15 days which can not be accounted f [illegible] himself says '[illegible]' See [illegible] ( om P 106 This penance also has four ries पारणा day observance is the same as in [illegible] different se es Of all the four series accord g or [illegible] lulat on the period of penance w ll be 3 y ar 9 the 22 days L 8 days l th the pe od g the text iz, 3 years 10 m th

63 4 5 [illegible] [[illegible]] The expression [illegible] explained bef re (see Notes, 55 11 )

आयंबिल therefore forms the austerity in which a person takes rice pulse etc moistened or boiled in water only once a day without adding ghee etc. to it. The penance आयंबिलवड्ढमाण is one in which आयंबिल increase in a regular series of 1–100 intercepted all along by चउत्थ full fast-day Therefore the mathematical series will 1+1 +2+1+3+1 ..100+1=5150 days [1–100 आयंबिल days series=5050+100 चउत्थ-days] i.e. 14 years 3 months 20 days.

64. 3 4. This तवकम्म is to show the periods of nunship of काली सुकाली महासेणकण्हा [ in all ten queens of Seniya who became nuns ] 8 years of काली 9 of सुकाली 17 of महासेणकण्हा

65 अणुत्तरोववाइयदसाओ–Following Barnett I have translated " The Fortunes of those who were reborn in the Highest Mansions " For अणुत्तरविमाण =Highest Mansions see, Appendix III ओववाइय-ओववाइय one who has undergone उववाय [उपपात-जन्म] i. e. who is reborn, उववाय is in the case of देवs or नेरइs and means reincarnation without any initial process of birth and childhood' [See उववाई

II 85 4 52 [illegible] ११४१ [illegible] (१९१) For [illegible] [See Notes P 97].

97 3-5. [illegible] [ [illegible] ] [illegible] —See Appendix III for the full explanation. 6 परिनिब्बा-[illegible] [परिनिर्वाण[illegible]] परिनिर्वाण [illegible] परिनिर्वाणेन [illegible] [illegible] on [illegible] II 1 leaf 129 (a) [illegible]—[ [illegible] ] an act of stopping all the activities of the body this cessation was with a view to the extinction of the body, therefore the monks who were with [illegible] took his bowl and robes [[illegible] ([illegible])] 9 [illegible] [ [illegible] ] An ascetic's implements such as alms-bowl soft-brush etc.

98 1 [illegible] [[illegible]] A measure of tim ag t the gods and hell-beings which is equal t t [illegible] Barnett A [illegible] period is 1 000 000 000 000 000 times as long as a [illegible]— acc d g to some the time necessary t e p y t th rate of on hair very century w ll t 100 yojanas n every dimension so der ely pack d w th hairs that a river could flow ov h m w tho t any water sinking bet or h n Acc r ing to others ( e. g. [illegible], [illegible] 9 ) पलिओवम the t m eeded to mpty ca o yojana every dimension

and full of chopped hairs at the rate of one *fragment per century* 3 असमवाएणं [ २ ] असमवाएणं भवमवाएणं विमवाएणं अभयदेव on भगवती II. 1 lef 129 (a) असमवाएणं ति अणुभवमानाविवक्षितविशेषणेन 'भवमवाएणं'ति वेयमवि- शेषण सूक्ष्मतो ग्ममनीयी विशेषेण विमवाएणं 'ति अणुभवमनेकः विशेषेणोन।

72. 5 जमाली A Kshtriya Prince the son-in-law of Mahavira who received initiation into the Order from him and afterwards founded a sect See भगवती IX 33 7 थावच्चापुत्त [थावच्चापुत्र] See. मात्र 5 He was the son of a rich merchant's wife named थावच्चा He took initiation in the Order from अरिट्ठनेमि. कण्ह वासुदेव was the king who performed his withdrawal ceremony 19 वंदं and अणुविसमसमिय see अभयदेव com. P 107 read वं वि न उविसमसमियं वो चैव वं अणुविसमसमियं। 20 समसमरमणमणी- हिविसमसमिय see अभयदेव Com. P 107

75 8 कली=Guj कळा 9 पउमा=पाकुम Guj पदमी 13 कलमपत्तिका=A pod of kala Barnett's Ms. has a Guj gloss कालकोशगुलिका my Ms. D has धान्यविशेष वेढली कली संपविकाः संधविका Guj. सोंगर. मुग्ग=मूग Guj. मग माष=माषः Guj Gloss of D [ अडदनी कली ].

75 1 जंघा=feet 2 Instead of वेगावंघ read धम- चणा see अभयदेव Com P 109 वेविवुलिय cf. l. 5 of this page अभयदेव comments पंक्तिविशेषो he suggests also वेविमाल=भिग as an alternative my D Ms.

gloss Guj. [illegible]. I would like to take [illegible]=A pos -hen Guj. [illegible] with [illegible] as [illegible] 5. [illegible]=a joint. [illegible] a kind of a bird 15 [illegible]. [illegible] Guj [illegible] [illegible]=D Gloss Guj. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]=Barnett, a wooden bowl see [illegible] whom I have followed in translation.

17 पडुलिय [ [illegible] of अभयदेव—[illegible] ] Guj. [illegible] con ted originally w th [illegible] 18 [illegible] [[illegible] ([illegible]) [illegible] [illegible]] See. अभयदेव Barnett A row l oundels, Barnett P 49 note 8 [illegible] "See Leumann ote I J in literature at l events it m t mean rounds like mirrors. Thus in \ ttarov i Abhaydeva glosses t as "mirror naped hg es such as in culrasses ([illegible]). In the Kadambari (P 16 of Parab's edition) [illegible] seems fr m th cont t to signify round patches ( of saffron da b g) and f om this may be derived be mea ug ([illegible]=[illegible]) found in the Sanskrit l [illegible]=Barnett a row of platters, अभयदेव [illegible] [illegible] । [illegible]=Barnett comments '[illegible] said by अभयदेव t be posts in which are fixed the bo- l f t -pr gl ssed [illegible] [illegible] [illegible] small t o th set l fo t th red attle. See अभयदेव.

76 2 [illegible]=See अभयदेव whom I have l ll ed ranslation my D Gloss G j [illegible] Bar et t l k op g of rootulos [illegible]=D

Gloss पयरगा गोलग. अभयदेव also so. Barnett—a row of globes पयरगसि—D Gloss Guj पायरा गोळानी श्रेणी. अभयदेव also so Barnett translates a row of toy-balls and notes P 116 note 5 "पार explained by अभयदेव as childrens toys made of lac; so Guj. Gloss दडिये a toy of small balls hung over babies cradles., 5 पित-पस ..पस—Guj. पाचे पित्तल—अवतर 10 जातिय—Guj. जात.

77 2. संगमिया—Guj सांगामी घोडली 3. पलके—Guj. पालो 9 संवायसोहिय—संवयसहं. साथवाड Guj सांभाळ+सोहिय Guj. वेही see. अभयदेव. मरजाय—Guj. पीसोव cf. अभयदेव Com. Barnett: a slice of a lemon not according to अभयदेव

78 7 एगट्ठाणं—acc. to Barnett खरिय—Guj खोटुं.

79 12. मार्य मारिस्सामि ति पियाए [१] See. Appendix II P 129 the story of वीरक-मार्य मारिता ति पियाए मार्य मारसवे पियाए मार्य मारिस्सामि ति पियाए। (मणवती II. 1 leaf 124 (a) अभयदेव comm. मार्य मारिस्सामो पवजसमिर्देय: ।

81. 23. समजागरिय— night-vigil as a religious form. see for details the portion from वीरक. Appendix II

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# Appendix II

## [ वर्णकादिविस्तार 1 ]

N B The texts of Jain Canon ar so full of repetitions that when the descriptions are mutatis mutandis with the passages from other scriptural texts they are noted in the text proper by [वण्णओ], [जाव] or [0] etc. Many a time these passages are not materially essential to the narration of the text proper hence I would satisfy myself by giving the references Wherever the passages deleted are materially necessary to understand the text I shall give them below full

1 1 ओव § 1 The description of the city

§ 2 The description of Punnabhadda sanctuary

§ 3 The description of the forest-grove

§ 4–§ 10 The description of असोगवर पायव पुढवीसिलापट्टय

1 3 वणिय निग्गया [जाव] पडिगया [–जाव] ... 1 ... नाम न नयार नगरीए परिसा निग्गया कोणिओ निग्गओ। ...मो धम्मो कहिओ। परिसा जामेव दिसं पाउब्भूया तामेव दिसं पडिगया।

वण्णओ i. e. समवसढ its description ओव § 56–59
4. 2. कम्मं सोच्चा ।

1 5 अम्मयाए [पाय] पज्जुवासइ । एवं वयासी । details as in नाया अज्झ १ leaf 4 (a); it has पज्जुवासमाणे एवं वयासी । 50 also नाया § २

1 6-7 समणेण भगवया [पाय] संपत्तेणं ।—details see later अज्झ २ P 84. नाया अज्झ १ leaf 5 (a) still greater details ओव § 16 3 20

2. 18. पसाहिया [४]—पसाहिया पडिरूविया अभिरूवा पडिरूवा ।

2 20 रेवयए पव्वए नंदणवणे नामं उज्जाणे होत्था [वण्णओ] details नाया सुत्तक्ख. १ अज्झ. ६ leaves 158 159 (b) the descriptions of both the mountain and the garden.

2 21 सुरप्पिए नाम जक्खाययणे होत्था पोराणे [ ] etc. The description पोराणे etc. ओव. § १ as to वणसंडे असोगवरपायव see § 2 § 3 § 5 respectively

3 1 महया जणसद्दो—for the full description see ओव § 11 Also 3 12,

3. 9 हिय [पाय] पच्चाहणं ओव § 38 P 37 1 4 5 also ibid. § 15 [illegible] पाउणे । Instead of एहिय our text has हिय.

3 13 जहिणी अम्मे एगे होत्था [वण्णओ] । ओव § 12 for details

3 15 बहु महस्से See. भगवई XI 11 leaf 535. ff The description is merely formal and does not aid the narrative of the text. See. सिद्धपडिमो

Ed. Vaidya, Appendix II P 97–111 where he has quoted the whole story

3 18 [illegible] [illegible] ; for the details of the eight gifts each see the story of [illegible] XI 11 leaf 546 (b)

4 2. [illegible]–The story of [illegible] [illegible] [illegible] ' [illegible] '

4 4 [illegible] fc. 30 1–3. [illegible] [illegible] [illegible] [[illegible]] [illegible] । i.e. [illegible] [illegible] [illegible] [illegible] [illegible] ।

4 4 [illegible] [illegible] [[illegible]] [illegible] [illegible] । The whole story of [illegible] till he became a friar is to be repeated mutatis mutandis here.

4 5. [illegible] [[illegible]] etc. [illegible] § 21 [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] etc.

4 8 [illegible] [illegible] [[illegible]] [illegible] । [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] (See below).

4 16–20 [illegible] [illegible] । The story of [illegible] is often refe ed to here Relevant passages especially the penanc and his [illegible] [illegible] are ref rred to at various places. The following portion will be fou d much useful, [[illegible] II. 1. leaf 123 ( ), ff

तए णं समणे भगवं महावीरे कयंगलाओ नयरीओ छत्तपलासयाओ चेइयाओ पडिनिक्खमइ । २ बहिया जणवयविहारं विहरइ । तए णं से खंदए अणगारे समणस्स भगवओ महावीरस्स तहारूवाणं थेराणं अंतिए सामाइयमाइयाइं एक्कारस अंगाइं अहिज्जइ, जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ । २ समणं भगवं महावीरं वंदइ नमंसइ । एवं वयासी । — इच्छामि णं भंते तुब्भेहिं अब्भणुन्नाए समाणे मासियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरित्तए अहासुहं देवाणुप्पिया ! मा पडिबंधं करेह । " तए णं से खंदए अणगारे समणेणं भगवया महावीरेणं अब्भणुन्नाए समाणे हट्ठ [जाव] नमंसित्ता मासियं भिक्खुपडिमं उवसंपज्जित्ताणं विहरइ । तए णं से खंदए अणगारे मासियं भिक्खुपडिमं अहासुत्तं अहाकप्पं अहामग्गं अहातच्चं अहासम्मं काएण फासेइ पालेइ सोहेइ तीरेइ पूरेइ किट्टेइ अणुपालेइ आणाए आराहेइ । सम्मं काएण फासित्ता [ जाव ] आराहित्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ नमंसित्ता एवं वयासी ।

After this he observes बारस भिक्खुपडिमाओ and गुणरयणसंवच्छरं तवोकम्मं बहूहिं चउत्थछट्ठट्ठमदसमदुवालसेहिं मासद्धमासखमणेहिं विचित्तेहिं तवोकम्मेहिं अप्पाणं भावेमाणे विहरइ ।

तए णं से खंदए अणगारे तेणं ओरालेणं विउलेणं पयत्तेणं पग्गहिएणं कल्लाणेणं सिवेणं धन्नेणं मंगल्लेणं सस्सिरिएणं उदग्गेणं उदत्तेणं उत्तमेणं उदारेणं महाणुभागेणं तवोकम्मेणं सुक्के लुक्खे निम्मंसे अट्ठिचम्मावणद्धे किडिकिडियाभूए किसे धमणिसंतए जाए यावि होत्था जीवं जीवेणं गच्छइ जीवंजीवेणं चिट्ठइ, भासं भासित्ता वि गिलाइ भासं भासमाणे गिलाइ भासं भासिस्सामीति गिलाइ, से जहा नामए कट्ठसगडिया इ वा पत्तसगडिया इ वा पत्ततिलभंडगसगडिया इ वा एरंडकट्ठसगडिया इ वा इंगालसगडिया इ वा उण्हे दिन्ना सुक्का समाणी ससद्दं गच्छइ ससद्दं चिट्ठइ, एवामेव खंदए वि अणगारे ससद्दं गच्छइ ससद्दं चिट्ठइ उवचिए तवेणं अव-

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सिए मसलोविएलं पुरणस्स बिल मासपरिसपडिच्छण्णस्स णयणं तेएणं समकभिपीए कतीव १ उवमोमेसपि १ चिट्ठइ ।

तेणं कालेणं तेणं समएणं रायगिहे नगरे [जाव] समोसरणं [जाव] परिसा पडिगया । तए णं तस्स खंदयस्स अणगारस्स अन्नया कयाइ पुव्वरत्तावरत्तकालसमयंसि धम्मजागरियं जागरमाणस्स इमेयारूवे अज्झत्थिए चिंतिए [जाव] समुप्पज्जित्था । एवं खलु अहं इमेणं एयारूवेणं ओरालेणं [जाव] किसे धमणिसंतए जाए जीवंजीवेणं गच्छामि जीवंजीवेणं चिट्ठामि [जाव] गिलामि [जाव] एवामेव अहं पि ससद्दं गच्छामि ससद्दं चिट्ठामि तं अत्थि ता मे उट्ठाणे कम्मे बले वीरिए पुरिसक्कारपरक्कमे । तं जाव ता मे अत्थि उट्ठाणे कम्मे बले वीरिए पुरिसक्कारपरक्कमे जाव य मे धम्मायरिए धम्मोवएसए समणे भगवं महावीरे जिणे सुहत्थी विहरइ, ताव ता मे सेयं कल्लं पाउप्पभायाए रयणीए फुल्लुप्पलकमलकोमलुम्मिलियंमि अहपंडुरे पभाए रत्तासोगप्पकासकिंसुयसुयमुहगुंजद्धरागसरिसे कमलागरसंडबोहए उट्ठियम्मि सूरे सहस्सरस्सिम्मि दिणयरे तेयसा जलंते समणं भगवं महावीरं वंदित्ता [जाव] पज्जुवासित्ता समणेणं भगवया महावीरेणं अब्भणुन्नाए समाणे सयमेव पंच महव्वयाणि आरोवेत्ता समणा य समणीओ य खामेत्ता तहारूवेहिं थेरेहिं कडाईहिं सद्धिं विउलं पव्वयं सणियं सणियं दुरूहित्ता मेघघणसन्निगासं देवसन्निवायं पुढवीसिलावट्टयं पडिलेहित्ता दब्भसंथारयं संथरित्ता दब्भसंथारोवगयस्स संलेहणाझूसणाझूसियस्स भत्तपाणपडियाइक्खियस्स पाओवगयस्स कालं अणवकंखमाणस्स विहरित्तए ।" ति कट्टु एवं संपेहेइ संपेहित्ता कल्लं पाउप्पभायाए रयणीए [जाव] जलंते जेणेव समणे भगवं महावीरे [जाव] पज्जुवासइ [ ] । खंदया इ समणे भगवं महावीरे खंदयं अणगारं एवं वयासी — "से नूणं तव खंदया ! पुव्वरत्तावरत्तकालसमयंसि [जाव] जागरमाणस्स इमेयारूवे अज्झत्थिए [जाव] समुप्पज्जित्था । एवं खलु अहं इमेणं एयारूवेणं तवेणं ओरालेणं विउलेणं त चेव [जाव] काल अणवकंखमाणस्स विहरित्तए'त्ति कट्टु एवं संपेहेइ, संपे-

हित्ता कल्लं पाउप्पभायाए [जाव] जलंते जेणेव मम अंतिए तेणेव हव्व-मागए। — से नूणं खंदया! अट्ठे समट्ठे?" "हंता अत्थि।" "अहासुहं देवाणुप्पिया! मा पडिबंधं करेह।"

तए णं से खंदए अणगारे समणेणं भगवया महावीरेणं अब्भणुण्णाए समाणे हट्ठ [जाव] हयहियए उट्ठाए उट्ठेइ २ समणं भगवं महावीरं तिक्खुत्तो आयाहिणपयाहिणं करेइ २ [जाव] नमंसित्ता सयमेव पंचमहव्वयाइं आरुहेइ। २ त्ता समणे य समणीओ य खामेइ। २ त्ता तहारूवेहिं थेरेहिं कडाईहिं सद्धिं विपुलं पव्वयं सणियं सणियं दुरूहेइ, मेहघण-संनिगासं देवसंनिवायं पुढवीसिलावट्टयं पडिलेहेइ। २ त्ता दब्भसंथारयं संथरइ। २ त्ता पुरत्थाभिमुहे संपलियंकनिसण्णे करयलपरिग्गहियं दसनहं सिरसावत्तं मत्थए अंजलिं कट्टु एवं वयासी। "पुव्विं पि मए समणस्स भगवओ महावीरस्स अंतिए सव्वे पाणाइवाए पच्चक्खाए जावज्जीवाए [जाव] मिच्छादंसणसल्ले पच्चक्खाए जावज्जीवाए। इयाणिं पि य णं समणस्स भगवओ महावीरस्स अंतिए सव्वं पाणाइवायं पच्चक्खामि जावज्जीवाए [जाव] मिच्छादंसणसल्लं पच्चक्खामि। एवं सव्वं असणं पाणं खाइमं साइमं चउव्विहं पि आहारं पच्चक्खामि जावज्जीवाए। जं पि य इमं सरीरं इट्ठं पियं [जाव] फुसंतु। त्ति कट्टु एयं पि णं चरिमेहिं उस्सास-नीसासेहिं वोसिरामि।" त्ति कट्टु संलेहणाझूसणाझूसिए भत्तपाणपडि-याइक्खिए पाओवगए कालं अणवकंखमाणे विहरइ। तए णं से खंदए अणगारे समणस्स भगवओ महावीरस्स तहारूवाणं थेराणं अंतिए सामाइय-माइयाइं एक्कारस अंगाइं अहिज्जित्ता बहुपडिपुण्णाइं दुवालसवासाइं सामण्णपरियागं पाउणित्ता मासियाए संलेहणाए अप्पाणं झूसित्ता सट्ठिं भत्ताइं अणसणाए छेदित्ता आलोइयपडिक्कंते समाहिपत्ते आणुपुव्वीए कालगए।

तए णं ते थेरा भगवंतो खंदयं अणगारं कालगयं जाणित्ता परिनिव्वाण-वत्तियं काउस्सग्गं करेंति। २ त्ता पत्तचीवराइं गिण्हंति। २ त्ता विउलाओ

[illegible] सरिस [illegible] पज्जोवेमाणि। २ त्ता जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ। [illegible] समणं भगवं महावीरं वंदइ नमंसइ। २ त्ता एवं वयासी [illegible] खलु [illegible] [illegible] [illegible] नामं [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [ज़ाव] [illegible] [illegible]। [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] महावीरं वंदइ नमंसइ। २ त्ता एवं वयासी [illegible] खलु [illegible] [illegible] नामं [illegible] [illegible] [illegible] [illegible] वहि [illegible] वहि उववन्ना!" [illegible]!" [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] एवं खलु [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [ जाव ] से णं मए [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]। [illegible] [illegible] [illegible] देवाणं [illegible] [illegible] ठिई [illegible]। [illegible] [illegible] [illegible] [illegible] देवस्स [illegible] [illegible] ठिई [illegible]"। [illegible] [illegible]। [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] वहिं [illegible]! वहिं उववज्जिहिइ!"। [illegible] महाविदेहे वासे सिज्झिहिइ बुज्झिहिइ मुच्चिहिइ परिनिव्वाहिइ सव्वदुक्खाणमन्तं करेहिइ। ॥ [illegible] समत्तो ॥

5 6 [illegible] [illegible] th formal beginning as [illegible] [illegible] [illegible] the first [illegible] is to be [illegible]troduced [illegible] [illegible] [illegible] [illegible] here

5 10 मणे [जाव] अपरिभूए–ओव॰ § 102 Muta tis mutandis. The description of ओव § 102 referred to is that of कुमार Also see ओव § 11

6 11 सुमाला [जाव] सुरूवा–ओव § 12 सुकुमाल पाणिपाया अहीणपडिपुण्णपंचिंदियसरीरा लक्खणवंजणगुणोववेया माणुम्माणप्पमाणपडिपुण्णसुजायसव्वंगसुंदरंगी ससिसोमाकारकंतपियदंसणा सुरूवा etc.

5 14 17 पंचधाइपरिग्गहिते भोगसमत्थे जाव जाते होत्था ।—See. ओव § 105 the nurses who brought him up his childhood etc. §106 as a boy led to the teacher §107 the enumeration of 72 arts §108 bidding farewell to the teacher § 109 तए णं से दढपइण्णे दारए बावत्तरिकलापंडिए णवंगसुत्तपडिबोहिए अट्ठारसदेसीभासाविसारए गीयरई गंधव्वणट्टकुसले हयजोही गयजोही रहजोही बाहुजोही बाहुप्पमद्दी वियालचारी साहसिए अलंभोगसमत्थे यावि भविस्सइ ।

5 19 सरिसियाणं [जाव] बत्तीसाए इब्भवरकण्णगाणं etc See, story of महाबल भगवती XI 11 Leaf 546 (a)सरिसयाण सरित्तयाणं सरिव्वयाणं सरिसलावण्णरूवजोव्वणगुणोववेयाणं विणीयाणं कयकोउयमंगलपायच्छित्ताणं सरिसएहिंतो रायकुलेहिंतो आणिल्लियाणं अट्ठण्हं रायवरकन्नगाणं etc.

6 21-22 बत्तीसं हिरण्णकोडीओ ; Just as in महब्बल tory भगवती XI 11 See. सद्दालपुत्तो नामो 8 19.

7 3 जहा [जाव] विहरइ-जहा उवयाणम [जाव] विहरइ See भोव § 38 upto II e 16

8 14 See. this page line, 10 16 जहा गोयमो जाव] what he did in the second watch and th third etc. and how he approached महावीर etc उवा §17

23 अनुरियं [जाव] भरति See. उवा §18 P 18 अतुरियमचवलमसंभते जुगंतरपलोयणाए दिट्ठीए पुरओ रियं सोहमाणे जेणेव वाणियगामे नयरे तेणेव उवागच्छइ उवागच्छित्ता वाणियगामे नयरे उच्चनीयमज्झिमाइं कुलाइं घरसमुदाणस्स भिक्खायरियाए अडइ ।

3 इड जाव हियया-हट्ठतुट्ठचित्तमाणंदिए पीइमणे परमसोमणस्सिए हरिसवसविसप्पमाणहियए ।

9 24 संसारभउव्विग्गा मुंडा [ जाव ] पव्वइया I—See भोव 3 for मुंडा [जाव] see 4 4

1 1-14 कडुयकडुयत्तं [जाव] वेयावडिया etc. etc. भगवती IX 3 1 1 43 ( ) खिप्पामेव मा वेयावुडिया... [illegible]

6 21–29 बत्तीसं हिरण्णकोडीओ ; Just as in महब्बल story भगवती XLII See महब्बलो रामो 8 19

3 अहा [जाव] विहरइ–अहा उवयाए [जाव] विहरइ See भाग ; 38 pto l n 16

8 14 See this pa e line 10 16 अहा गायमो जाव] what he did ; the second watch a d th third etc and how he approached महावीर tc जहा §17

23 मणुस्सं [जाव] मरति See जहा §18 P 18 मणुस्सभवग्गहणसमणे गुणसिलपरिक्खेवपासि विहरि पुरओ इत्थि साहमाणे वैयेव वाणियगामे नयरे तेणेव उवागच्छइ ता वाणियगामे नयरे उवागीयमज्झिमाए कुमारे मणुस मुहाजम्म भिक्खायरियाए अडइ ।

पइ जाव हियया–हट्ठतुट्ठचित्तमाणंदिय पीइमणे परमसोमणस्सिय हरिसवसविसप्पमाणहियय ।

9 24 संसारभउव्विग्गा मुंडा [ जाव ] पव्वइया ee भाग 32 for मुंडा [जाव] see 4 4

1 1 –18 महुकरएण्णवर० [जाव] देवगणेहा etc भगवती IX 33 leaf 437 ( ) "पिप्पामेव मा देवाणुप्पिया ! महुकरएक्कुरागेरसमसुरसमियागमसमभिहियसिरीहि अणुप्पामयक्कालपुसु[ स्स ]मपिहिविहिहि र यणामयसंडासुकरगुणवरकंचणतरपसाहोमाहिपवहिं मी कुम्मकरणामेरुवरिहिं पवरगोपकुसावरहिं भाषामणिरयणपविसिया जलपरिणय सुरुवमगुणकोसउज्जुगमगुमपससपसुविरचिवविसिर्य पवरकलसजोगवीर्य पसिसर्य आणस्सवरं सुत्तामेव उव-

16 –10 एवं खलु देवाणुप्पिया ! माणुस्सगा कामा खलासवा etc. अभय० on अंत० P 92. नाया० सु १ मंद्य ? leaf 62 (2) एवं खलु अम्मयाओ ! माणुस्सया कामभोगा असुई असासया वंतासवा पित्तासवा खेलासवा सुक्कासवा सोणियासवा दुरुस्सासनीसासवा दुरूयमुत्तपुरिस पूयबहुपडिपुण्णा उच्चारपासवणखेलसिंघाणगवंतपित्तसु क्कसोणियसंभवा अधुवा अणितया असासया सडणपडण-विद्धंसणधम्मा पच्छा पुरं च णं अवस्सविप्पजहियव्वा। से के णं अम्मयाओ ! जाणंति के पुव्विं गमणाए के पच्छा गम णाए ? त इच्छामि णं अम्मयाओ ! [जाव] पव्वइत्तए।"

16 15 निक्खमणं जहा महाबलस्स [जाव] समायारे तहा [ ] तहा [जाव] संजमइ। See अभयदेव's Com P 93 The passage is given full Otherwise see भ गवती XI. 11 The story of महाबल

17 7–8 इसिपब्भारगयएणं काएणं etc. See. अभय on अंत० P 10 93–94 See भगवती III. 2. leaf 171 (b) तामि पाए साहट्टु वग्घारियपाणी एगपोग्गलनिवि ट्ठदिट्ठी अणिमिसनयणे ईसिपब्भारगएणं काएणं अहापणिहि एहिं गत्तेहिं सव्विदिएहिं गुत्तेहिं एगराइयं महापडिमं उव संपज्जित्ताणं विहरामि। (The story of पूरण)

17 17 अपत्थिय [जाव] परिवज्जिय।—भगवती III 2. leaf 172 (a) अपत्थियपत्थिए दुरंतपंतलक्खणे हीण पुण्णचाउद्दसे हिरिसिरिपरिवज्जिय।

18 4 रज्जाओ [जाव] दुरहियासा।—उज्जला विउला कक्कसा पगाढा चंडा दुक्खा दुरहियासा वेयणा।

14  1 गिरामैरे [जाव] सुपरिचिद्दिय ।—See मभप o मंत  F 9  For I ll description मोव §71

1  1—वद्धहिं युग्गाहिं  जाव ] परिरिक्खत्ता ।—बद्धहिं युग्गाहिं चिलायाहिं वामणियाहिं वडमियाहिं बब्बरीहिं बउसियाहिं जाण्डियाहिं पल्हवियाहिं ईसिणियाहिं थारुणियाहिं लासियाहिं लाउसियाहिं दमिलीहिं सिंहलीहिं आरबीहिं पुलिन्दीहिं पक्कणीहिं बहलीहिं मुरुंडीहिं पारसीहिं नानादेसीविदेसपरिमण्डियाहिं सदेसनेवत्थगहियवेसाहिं इंगियचिन्तियपत्थियवियाणियाहिं निउणकुसलाहिं विणीयाहिं चेडियाचक्कवालवरिसधरकञ्चुइमहयरवन्दपरिक्खित्ते वरिसधरकंचुइमहयरग विन्दपरिक्खित्ता । मोव  ↄ 5

5   महेभियापावज्जं [ जाव ] पज्जुवासइ । See मभप  मंत  P {? नाया सु ? मज्झ ? leaf 60 (F तुम सि ण जाया  एगे पुत्ते इट्ठे कंते पिए मणुण्णे मणामे थेज्जे वेसासिए सम्मए बहुमए अणुमए भंडकरंडग समाणे रयणे रयणभूए  जीवियउस्सासए हिययाणंदजणणे उंबरपुप्फं पिव दुल्लभे सवणयाए किमंग पुण  पासणयाए? णो खलु जाया  अम्हे इच्छामो खणमवि विप्पओगं सहित्तए। तं भुंजाहि ताव जाया  विउले माणुस्सए कामभोगे  जाव ताव वयं जीवामो। तओ पच्छा अम्हेहिं कालगएहिं परिणय वए पड्ढियकुलवंसतंतुकज्जम्मि निरवयक्खे समणस्स भगवओ महावीरस्स अंतिए मुंडे [जाव] पव्वइस्ससि। In the F  pa  case of गयसुकुमाल, pleasures  n th w  ar  to be excluded. Later in नाया h  o  described.

16 10 एवं खलु देवाणुप्पिया ! माणुस्सगा कामा खणासवा etc. अभय० on अंत P 92 भगव० सु १ शतक ? leaf 62 (2) एवं खलु अम्मयाओ माणुस्सया कामभोगा असुई असासया वंतासवा पित्तासवा खेलासवा सुक्कासवा सोणियासवा दुरुस्सासनीसासा दुरूयमुत्तपुरिसपूयबहुपडिपुण्णा उच्चारपासवणखेलजल्लसिंघाणगवंतपित्तसुक्कसोणियसंभवा अधुवा अणितिया असासया सडणपडणविद्धंसणधम्मा पच्छा पुरं च णं अवस्सविप्पजहियव्वा । से के णं अम्मयाओ ! जाणंति के पुव्विं गमणाए के पच्छा गमणाए ? त इच्छामि णं अम्मयाओ ! [जाव] पव्वइत्तए । "

16 15 निक्खमण जहा महाबलस्स [जाव] समाणाए तहा [ ] तहा [जाव] संजमइ । See. अभयदेव's Com P 93 The passage is given full Otherwise see भगवती XI 11 The story of महाबल

1 7-8 इसिपब्भारगयएणं कायेणं etc. See. अभय on अंत० P 10 93-94 See भगवती III. 2 leaf 171 (b) तासि पास साहट्टु वग्घारियपाणी एगपोग्गलनिविट्ठदिट्ठी अणिमिसनयणे इसिपब्भारगएणं काएणं अहापणिहिएहिं गत्तेहिं सव्विन्दिएहिं गुत्तेहिं एगराइयं महापडिमं उवसंपज्जित्ताणं विहरामि । (The story of पूरण)

17 17 अपत्थिय [जाव] परिवज्जिय ।—भगवती III 2. leaf 172 ( ) अपत्थियपत्थिए दुरंतपन्तलक्खणे हीणपुण्णचाउद्दसे हिरिसिरिपरिवज्जिए ।

18 4 उज्जला [जाव] दुरहियासा ।—उज्जला विउला कक्कसा पगाढा चंडा दुक्खा दुरहियासा वेयणा ।

18 10–11 मभेत मनुत्तरे [जाव] केवलवरनाणदंसणे । –See समय on अंत० P 94 ओव० § 115 मणंते म णुत्तरे निव्वाघाए निरावरणे कसिणे पडिपुण्णे केवलवर नाणदंसणे ।

18 11 सिद्धे [जाव] प्पहीणे–ओव० §56 P 54 mut us mutandis सिद्धे बुद्धे मुत्ते परिनिव्वुडे सव्वदु- क्खप्पहीणे

18 16–1 कासे पारण्णमापाए [जाव] अवेते । – कासे पारण्पमायाए रयणीए फुल्लुप्पलकमलकोमलुम्मिलियमि अहापण्डुरे पभाए रत्तासोगप्पगासकिंसुयसुयमुहगुंजद्धरागसं धुजीवगपारावयचलणनयणपरहुयसुरत्तलोयणजासुयणकुसुमज लियजलणतवणिज्जकलसहिंगुलुयनियररूवाइरेगरेहंतसस्सिरी ए दिवायरे अहकमेण उदिए तस्स दिणकरकरपरंपरा वयारपारद्धमि अन्धयारे बालातवकुंकुमेण खइयव्व जीवलोए लोयणविसयाणुयासविगसन्तविसदसियमि लोए कमलागर- संडबोहए उट्ठियमि सूरे सहस्सरस्सिमि दिणयरे तेयसा जलन्ते ।

1 1 जराजज्जरियदेहे कुणई tc. नाया सु १ अज्झ १ 1 । 96 (h) वुड्ढ जराजज्जरियदेहे आउरे झंझिय पिवासिए दुब्बले किलन्ते नद्धसुए मूढदिसाए

( आसुरुत्त [ ] आसुरुत्ते रुट्ठे कुविए चण्डिक्किए मिसिमिसीयमाणे ।

22 5 मीव ४]-नाया सु १ अज्झ leaf 86 (b) मीव नाम नसिय उम्मिमरे ।

26 22–23 चइत्ता हिरण्णं चइत्ता सुवण्णं एवं धणं धण्णं बलं वाहणं कोसं कोट्ठागारं पुरं अंतेउरं चइत्ता विउलधणकणगरयणमणिमोत्तियसंखसिलप्पवालसंतसारसावएज्जं विच्छड्डइत्ता विगोवइत्ता दाणं दाइयाणं परिभाएत्ता मुंडे भवित्ता अगाराओ अणगारियं पव्वइया। ओव § 23

28 1–2 रज्जे य [जाव] अंतेउरे। रज्जे य रट्ठे य कोसे य कोट्ठागारे य बले य वाहणे य पुरे य अंतेउरे य माणुस्सएसु य कामभोगेसु मुच्छिए गिद्धे गढिए अज्झोववन्ने। See नाया १ १ leaf 9 (a)

29 21 सद्दहामि णं भंते! निग्गंथं पावयणं [०]। से जहेयं तुब्भे वयह।—नाया० १ १ leaf 57 (b) सद्दहामि णं भंते! निग्गंथं पावयणं एवं पत्तियामि णं रोएमि णं अब्भुट्ठेमि णं भंते! निग्गंथं पावयणं एवमेयं भंते!, तहमेयं अवितहमेयं इच्छियमेयं पडिच्छियमेयं भंते! इच्छियपडिच्छियमेयं भंते!, से जहेयं तुब्भे वयह जं नवरं देवाणुप्पिया! अम्मापियरो आपुच्छामि तओ पच्छा मुंडे भवित्ता णं पव्वइस्सामि।

30 8 करयल [ ] अंजलिं कट्टु।—करयलपरिग्गहियं दसणहं सिरसावत्तं मत्थए अंजलिं कट्टु जएणं विजएणं वद्धावेंति २ एवं वयासी।

30 19 महत्थं तायण्णकस्स [जाव] महानिक्खमणाभिसेयं।—तए णं से सेणिए राया बहूहिं गणणायगेहिं दंडणायगेहि य [जाव] संपरिवुडे मेहं कुमारं अट्ठसएणं सोवण्णियाणं कलसाणं रुप्पमयाणं कलसाणं सुवण्णरुप्पमयाणं कलसाणं मणिमयाणं कलसाणं सुवण्णमणिमयाणं कलसाणं रुप्पमणिमयाणं कलसाणं सुवण्णरुप्पमणिमयाणं कलसाणं भोमेज्जाणं कलसाणं सव्वोदएहिं सव्वमट्टियाहिं सव्वपुप्फेहिं

सम्मगंधर्हि सावमस्सर्हि सब्बोसहिहि य सिद्धत्थएहि य स
णिवुत्ति सव्वजुईए सव्वबलेणं [जाव] दुंदुभिणिग्घोसणादि
यरवणं महया महया रायाभिसेयणं अभिसिंचइ। नाया १
१ । १ 6 (b)

3 मासित [जाव] धम्ममाइक्खिउं। See समण
प्पेन P ?7 नाया १ १ leaf /8 (b) भासिते णं
मम खोए पलिते णं भंते ! लोए आलित्तपलित्ते णं भंते !
लोए जराए मरणेण य। से जहानामए केइ गाहावई अ
गारंसि झियायमाणंसि जे तत्थ भंडे भवति अप्पभारे मोल्ल
गुरुए तं गहाय आयाए एगंतं अवक्कमइ। एस मे णित्था
रिए समाणे पच्छा पुरा हियाए सुहाए खमाए णिस्सेसाए
आणुगामियत्ताए भविस्सइ, एवामेव मम वि एगे आयाभंडे
इ, ठ्ठे कंते पिए मणुण्णे मणामे एस मे णित्थारिए समाणे
संसारवोच्छेयकरे भविस्सइ। तं इच्छामि णं देवाणुप्पियाहिं
सयमेव पव्वावियं सयमेव मुंडावियं सेहावियं सिक्खावियं
सयमेव आयारगोयरविणयवेणइयचरणकरणजायामायावत्तियं
धम्ममाइक्खियं ॥

6— पव्वाएइ [जाव] संजमियव्वं। "नाया० १ १
। + ।। तए णं समणे भगवं महावीरे मेहं कुमारं
सयमेव पव्वाएइ [जाव] जायामायावत्तियं धम्ममाइक्खा-
इ, एवं देवाणुप्पिया गंतव्वं एवं चिट्ठियव्वं, एवं णिसीय
व्वं, एवं तुयट्टियव्वं एवं भुंजियव्वं एवं भासियव्वं उट्ठाए
उ ट्ठाय पाणाणं भूयाणं जीवाणं सत्ताणं संजमेणं संजमियव्वं।"

1 जम्महाए कोरए मम्ममाथे [ जाव ] समंड्
भागाइए। ?? समणपदम on समत P 17 where he
t ll l tads See मोघ §116.

33 9 महिय etc. See the details on सामाले [जाव] सुरूवं।

34 13 जहा पण्णत्तीए भगवते। See Notes P 10

35 14 किण्हे [जाव] निकुरंबभूए। See अभय० on भग० P 98 For greater details see ओव० § 3

38. 13 सिंघाडग [जाव] महापहपहेसु See 39 8–11

39 6 अभिगयजीवाजीवे [जाव] विहरइ।—ओव §124 P 84 l 18–P 45 l 7 All the expressions dropped form the attributives of समणा; hence not so important for the narrative as such

39 8–11. सिंघाडग [ ] बहुजणो अन्नमन्नस्स एव माइक्खइ [जाव] किमंग पुण विपुलस्स अट्ठस्स गहणयाए [ ]"। See. ओव० §3 तए णं चंपाए नयरीए सिंघाडगतिगचउक्कचच्चरचउम्मुहमहापहपहेसु महया जणसद्दे इ वा जणवाए इ वा जणघोसे इ वा जणवूहे इ वा जणबोले इ वा जणकलकले इ वा जणुम्मी इ वा जणुक्कलिया इ वा जणसंनिवाए इ वा बहुजणो अन्नमन्नस्स एवमाइक्खइ एवं भासइ एवं पण्णवेइ एवं परूवेइ—'एवं खलु देवाणुप्पिया! समणे भगवं महावीरे आइगरे तित्थगरे सयंसंबुद्धे पुरिसुत्तमे [जाव] संपाविउकामे पुव्वाणुपुव्विं चरमाणे गामाणुगामं दूइज्जमाणे इहमागए इह संपत्ते इह समोसढे इहेव चंपाए नयरीए बहिं पुण्णभद्दे चेइए अहापडिरूवं उग्गहं उग्गिण्हित्ता संजमेणं तवसा अप्पाणं भावेमाणे विहरइ। तं महप्फलं खलु भो

देवाणुप्पिया! तहारूवाणं भगवंताणं नामगोयस्स वि सव-णयाए, किमंग पुण अभिगमणवंदणनमंसणपडिपुच्छणपज्जु-वासणयाए? । एगस्स वि आयरियस्स धम्मियस्स सुवय-णस्स, किमंग पुण विउलस्स अट्ठस्स गहणयाए!। तं गच्छामो णं देवाणुप्पिया। समणं भगवं महावीरं वंदामो नमंसामो सक्कारेमो e c A long passage after this For turthe see th Sūtra proper

40 आघवणाहिं [४] [जाव] पच्चेवेन्ति। माया १ ? leaf 64 (a) तए णं तस्स मेहस्स कुमारस्स जाहे नो संचाएइ मेहं कुमारं बहूहिं विसयाणुलोमाहिं आघव-णाहि य पण्णवणाहि य संनवणाहि य विण्णवणाहि य आघवित्तए वा पण्णवित्तए वा संनवित्तए वा विण्णवित्तए वा ताहे विसयपडिकूलाहिं संजमभउव्वेयकारियाहिं पण्ण-वणाहिं पण्णवेमाणा एवं वयासी।

40 11 सुवण्णपेसाई [जाव] सरीरे। See अभयदेव on अंग 1 98

41 I 1 सव्वं काइ [जाव] मिच्छादंसणसल्लं। जाव 1 कोहं माणं मायं लोहं पेज्जं दोसं कलहं अब्भक्खाणं पेसुन्नं परपरिवायं अरइरइं मायामोसं मिच्छा-दंसणसल्लं अकरणिज्ज जाणं।

43 24 उत्तरं [०] सयमेव पंचमुट्ठियं लोयं करेइ। See 1 31 of this book, l. 18-19

45 10 जहा गोयमसामी [जाव] पडिदंसेइ।—पडिदंसि-त्ता अणुण्णविय [जाव] सोहेमाणे जेणेव गुणसिलए चेइए जेणेव समणे भगवं महावीरे तेणेव उवागच्छइ। समणस्स

भगवओ महावीरस्स अदूरसामंते गमणागमणाए पडिक्कमइ एसणमणेसणं आलोएइ २ भत्तपाणं पडिदंसेइ। भगवती II. 5. leaf 139 (b).

47 10 इंदभूती (जहा पण्णत्तीए [जाव] See. भग-वती II 5 leaf 137 onward for the full details

48. 11 Read मायाविणयपाविर्णं [०] वेयए [१] वि-वज्जण भय 1 [४]-समणं पार्वं आरंभं सारंभं।

49 19-20 सव्वदुखे [जाव] तुमं पुत्ता !, generally the words dropped may be सव्वदुक्खे भविस्सदि etc. but the exact reference I cannot find Barnett does not note that the words after सव्वदुक्ख are dropped.

34 3 Read धम्मपुण्णाए समायाए [ ] उवसंप-ज्जित्ताणं विहरइ।

56 1-7 See the story of खंदय wherefrom the gaps of his दिक्खा and धम्मपुण्णत्ता can be filled up. 58 23 Instead of निक्खामणपर्व। महासुत्ता [जाव] Read निक्खामणपर्व महासुत्तं [ जाव ]· so also correct 59 10-59 17 59 24 The gaps at all these places are to be filled up from the story of खंदय quo-ted before.

66 15-16. See the story of खंदय for details.

67 5-9 See the story of खंदय for details.

6 Read पगामेहए [•] for details see the
t n d नहम

1 उमाण समाव ] See the description
i th d ret ed to in 2 20

1 14 19 See नाया १, १ leaf 51-52 तए
ण तस्स मेहकुमारस्स अम्मापियरो मेहं कुमारं वावत्तरि
कलापंडियं जाव] वियालचारी जाय पासंति । पासित्ता मह
पासायवडिसए करेंति अब्भुग्गयमुसियपहसिए विव मणि-
कणगरयणभत्तिचित्ते वाउद्धुयविजयवेजयंती पडागछत्ता
इच्छत्तकलिए तुगे गगणतलमभिलंघमाणसिहरे जालंतररय
णपंजरुम्मिलिय व्व मणिकणगथूभियाए वियसियसयवत्तपुंडरीए
तिलयरयणद्धचंदच्चिए नानामणिमयदामालंकिए अंतो बहिं
च सण्हे तवणिज्जरुइलवालुयापत्थरे सुहफासे सस्सिरीयरूवे
पासादीए जाव पडिरूवे ।

एगं च णं मह भवणं करेंति अणेगखंभसयसंनिविट्ठं
लीलट्ठियसालभंजियागं अब्भुग्गयसुकयवइरवेइयातोरणवर
रइयसालभंजियासुसिलिट्ठविसिट्ठलट्ठसंठियपसत्थवेरुलियखंभ
नानामणिकणगरयणखचियउज्जलं पासादीयं [४] । etc.

19 Read तं पि य ] मणुस्सियपसिणं ।
तवि य णं उस्सियपसिणं ना चेव णं मणुस्सियपसिणं ।

# Appendix III

## The Jain Cosmography

Various references in these scriptures of the Hells and Heavens—and in fact of the idea of the universe as conceived by Jain theology necessitate the fuller treatment of the same in a separate appendix. The references for example are

पृ २८ ३–५, तच्चाए वालुयप्पभाए पुढवीए उक्कोसिए नरए etc.

पृ ६७ ३–५ उड्ढं चंदिमसोहम्मीसाण [जाव] आरण अच्चुए कप्पे नवगेविज्जविमाणपत्थडे उड्ढं दूरं वीईवइत्ता विजयविमाणे देवत्ताए उववन्ने ।

The very name of the Ninth Scripture- The Fortunes of those who were reborn in the Highest Mansions' signifies the importance of this treatment. In Jain Canonical Literature, the fuller treatment of the Jain idea of the universe will be found for example see उत्तराध्ययन XXXVI नारकिय St. 157–158 for देवलोक St. 108–ff [ of course the description of their denizens in thorough details ]. We shall quote below the Sutras from उमास्वाति's तत्त्वार्थ, III.

The description of Nether Worlds (Hells) ० नरक

रत्नशर्कराबालुकापङ्कधूमतमोमहातमःप्रभाभूमयो घना-म्बुवाताकाशप्रतिष्ठाः सप्ताधोऽधः पृथुतराः ॥१॥ तासु नरकाः ॥२॥ नित्याऽशुभतरलेश्या परिणामदेहवेदनाविक्रियाः ॥३॥ परस्परोदीरितदुःखाः ॥४॥ संक्लिष्टासुरोदीरितदुःखाश्च प्राक् चतुर्थ्याः ॥५॥ तेष्वेकत्रिसप्तदशसप्तदशद्वाविंशतित्रयस्त्रिंश-त्सागरोपमाः सत्त्वानां परा स्थितिः ॥६॥

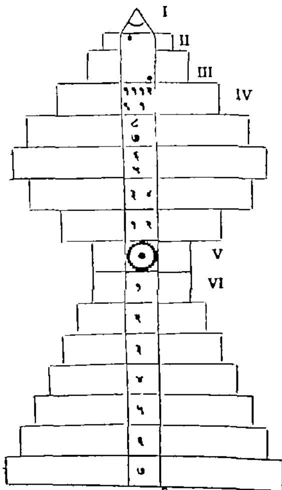
The description of the Middle world or मध्यलोक

जम्बूद्वीपलवणादयः शुभनामानो द्वीपसमुद्राः ॥७॥ [सू ७-१८ ]

*The description of Heavens or upper worlds*

सौधर्मैशानसानत्कुमारमाहेन्द्रब्रह्मलोकलान्तकमहाशुक्र-सहस्रारेष्वानतप्राणतयोरारणाच्युतयोर्नवसु ग्रैवेयकेषु विजय-वैजयन्तजयन्तापराजितेषु सर्वार्थसिद्धे च ॥२॥ [सू. ११-१९ conta he four kinds of Gods and their habita-tions t ]

Thus our world as the मध्यलोक the heavens stand abov and the Netherworlds where the नरक hells are situated are below The Heavens are divided nto 3 divisions ( 1 ) कल्प ( 2 ) ग्रैवेयक (3) विमान each espectively standing above the the The following chart will throw much light upon this


I
II
III
IV
V
VI
जमलनाडी

I In th above chart the top is सिद्धशिला, II 5 अनुत्तर विमान = The Highest Mansions expressed in the square by 5 dots, III 9 ग्रैवेयक IV No. १ १२ = 12 कल्प. V मध्यलोक. VI Seven nether-worlds with 7 central squares forming 7 नरक from रत्नप्रभा to महातमःप्रभा.

For detailed chart See तत्त्वार्थ P 13 (आर्हतमतप्रभाकर series, II published Motilal Ladhji Poon ), lso ee Barnett [Trans. Ant. & Anu. D P 140] For detailed information read तत्त्वार्थ chap III the commentary on the Sutras quoted.



# ॥ शब्दकोषः ॥

## Glossary

*Abbreviations D=Desi;(N)=Notes (C)=Commentary*

*The two numbers respectively denote the page and line.*

अक्खुद्ध [अक्षुब्ध] 45 5 Undisturbed.

अकामाइं [अकामेन] 16 13. Unwillingly

अक्कोसइ [आक्रोशति] 44 15 to cry out.

अक्खय [अक्षय] 84. 8 Undecaying.

अक्खसुत्तमाला [अक्षसूत्रमाला] 79 6 the rosary of the beads of Aksha fruits.

अक्खुभिय [अक्षुभित] 41. 6 Unagitated.

अगत्थिय [अगस्तिक] 76. 8 a kind of tree,

अग्गमहिसी [अग्रमहिषी] 31 10 the eldest queen.

अचलिय [अचलित] 41 6. Unmoved.

अच्चण [अर्चन] 36. 7 worship.

अच्चुय [अच्युत] 51 3 the name of the twelfth heaven of the Jainas.

अच्छि [अक्षि] 17 11 an eye.

अज्ज [अद्य] 13. 4 today

अज्ज [आर्य] 1 3 Reverend.

अज्जय [आर्यक] 35 16. a grandfather

अज्जा [आर्या] 32. 5 a nun.

अज्झयण [अध्ययन] 2. 4 A lesson.

अज्झवसाण [अध्यवसान] 18.8. a resolution.

अट्ठ [अर्थः] 1 7 matter

अट्ठ [अष्ट] 3. 18. Eight.

अट्ठट्ठमी [अष्ट-अष्टमी] 59 9 eight collections of eight days.

अट्ठम [अष्टम] 1 8. Eighth.

अट्ठमभत्त[अष्टमभक्त] 13 18. a fast upto the eighth meal.

अट्ठाए [अर्थाय] 17 9 for the purpose of.

अट्ठारसम [अष्टादशम] 54 11 Eighteenth.

अट्ठावीसइम [अष्टाविंशतितम] 54 14. twenty-eighth.

अट्ठि [अस्थि] 4 10 Bones.

अडइ [ अटति ] 44 8 to wand

अड्ढ [आढ्य] 6 10 Rich.

अणगार [अनगार] 4 11 A f iar

अणसण [अनशन] 32 15 not-eat g fasting.

अणज्झोववन्न [ अनध्युपपन्न ] 3 15 f ee f om the infat ation of worldly objects.

अणवकंखमाण [अनवकाङ्क्षमाण] at being eager

अणाढायमाणे [अनादृत्य] 45 6. not t rt i

अणिव्विइयाए [अनिर्विण्णया] 8 11 w thout a break.

अणिमिस [अनिमिष] 12.
Unwinking.

अणुत्तर [ अनुत्तर ] 18. 1
highest.

अणुज्झियधम्मिय [ अनुज्झि-धर्मिक] 72. 19. a pot f
to be thrown aw
(C)

अणुत्तरोववाइयदसाओ [अ-नुत्तरौपपातिकदशाः] 65 6.
The name of the nin
text of the Jain canon

अणुप्पत्त [ अनुप्राप्त ] 14 1
attained.

अणुप्पविट्ठ [ अनुप्रविष्ट ] 1
10. entered.

अणुप्पविसइ [अनुप्रविशति] 1
11 to enter.

अणुपयाइ [अनुप्रयाति] 51. 1
to follow

अणुलोम [अनुलोम] 16. 1
favourable.

अणुव्विग्ग [अनुद्विग्न] 41 6.
Undejected.

अणेग [अनेक] 21. 7 Many

अणंत [अनन्त] 78. 10. en-
dless.

अण्ण [अन्य] 3. 9 Other
अण्णया [अन्यदा] 3. 14 On the other occasion
अण्णाइट्ठ [अन्वाविष्ट] 38. 12. possessed.
अणंतरं [ अनंतरं ] 23. 12. afterwards.
अतत्थ [अत्रस्त] 41 6. Unalarmed.
अतिहि [अतिथि] 72. 20 a guest.
अतुरियं [ अत्वरित ] 8. 23. without haste.
अत्त [आत्मन् ] 6 12. self.
अत्तया [आत्मजा ] 14 24 a daughter
अदिट्ठदोसपडियं अदृष्टदोषपतितं] (c) 17 19 with a fault not seen or fallen.
अदिन्नादाण [अदत्तादान] 41 taking of things not given.
अदीणे [अदीनः] 45 5 not despirited.
अदूरसामंतेण 17 13. not far or near

अद्धभरह [अर्धभरत] 3 10 Half of Bharata i. e. the southern half of Bharatavarsa.
अद्धुट्ठ [ अर्ध+चतुर्थ ] 3. 4 three and a half.
अपडुस्समाण [अप्रद्विष्ट] 45 1. not being wrathful inimical.
अपत्थियपत्थिय [ अप्रार्थितप्रार्थित ] 17 17 desirous of the undesirable.
अपरितंतजोगी 45.6. (c) (N) not exhausted in self-restraint.
अपरिभूय [अपरिभूत] 8 10 unsurpassed.
अपुणरावत्तय [ अपुनरावर्तक ] 84. 8 from which there is no return.
अपुव्वकरण [अपूर्वकरण] 18. 10 the eighth stage (गुणस्थानक) in the spiritual rise.
अप्पडिहय [अप्रतिहत] 56 6. unobstructed.
अप्पडुस्समाण [अप्रद्विष्ट ] (c)

not showing hatred to.

अप्पाणं [ आत्मानं ] 32 11 oneself

अप्पेमाणा [अर्पि-एक्कि?] 44 14 (N)

अप्फोडेइ [आस्फोटयति] 28. 19 to clap hands on thigh like a wrestler

अब्भत्थिय [अभ्यर्थित] 10 8. the thought (N) or अब्भुत्थिय.

अब्भणुण्णाय [अभ्यनुज्ञात] 4. 15 permitted.

अब्भुग्गय [अभ्युद्गत] 71 16 lofty

अब्भुज्जय [अभ्युद्यत] 73 9 Vigorous.

अब्भुट्ठेइ [अभ्युत्तिष्ठति] 9 3 to g t p.

अब्भाक्खावेइ [अभ्युक्षति] 22. 18 to g t washed.

अभिग्गह [अभिग्रह] 10 1 ow

अभिसेय [अ or आभिषेक] 21 18 coronat on or belong g to the coronation in which we will be against all Men. ab आभिषेक्य.

अभिसेओ [अभिषेक] 81 2 coronation.

अभीय [अभीत] 41 6. una fraid.

अम्मा [D] 10 12. a mo ther

अम्मया [ D ] 12. 3. mother.

अम्मापियरो [मातापितरौ] 4 3. Father & mother.

अयल [अचल] 84 7 unmoving.

अयसि [अतसी] 8. 5. Fla —अयसिकुसुम the flowe of flax.

अयोमय 35 20 made u of iron.

अरहा [अर्हत्] 3. 20 A saint; an appelation o Tirthankara.

अरिट्ठनेमि [अरिष्टनेमि]3. 20 the name of the 22n Tirthankara.

अरूव [अरूप] 48. 8. form less.

अलत्त [ अलक्तक ] 77 4. a red dye.

अवेयार [ अवेक्षक ] 55. 9 (N)

अवओडयबंधणय (c) [अव(को) टितबंधन] 37 10 bound cross-legged (N)

अवक्कमइ [अवक्रामति] 18 1. to go off.

अवस्समरियव्वं [अवश्यमर्तव्यम्] 50 8 to have to die certainly

अविमणे [अविमना ] 45 5 not sorrowful.

अविसाई [अविषादी] 45. 6. undejected.

अव्वाबाह [अव्याबाध] 34 8. unobstructed.

असण [अशन] 41 18 food.

असोग [ अशोक ] 2 23. Asoka tree the समव सरण seat is proverbially arranged under असोग-तरुवरे

असंबुद्ध 49 19 one having no understanding.

असंभंत [ असंभ्रान्त ] 41 7 unconfounded.

अहापज्जत्त [ यथापर्याप्त ] 76 14 as chanced, as obtained.

अहापडिरूव [यथाप्रतिरूप] 48. 2. befitting

अहापवित्तं [ यथाप्रवृत्तं ] 29 13. (c) as used to be before.

अहासुत्त [यथासूत्र] 55 according to the scriptures.

अहासुहं [ यथासुखं ] 8 12. according to pleasure.

अहासंनिहिए [ यथासंनिहित ] 18 12 duly near

अहिसिंचइ [ अभिषिञ्चति ] 51 10 to give installation bath.

अहिज्जइ [ अधीते ] 23 13 to learn.

अहे [अधः] 28. 2. below

अहोरत्त [अहोरात्र] 55 3 a day & night.

अंकिय [ अंकित ] 8 6. marked.

अंग 1 7 one of the eleven texts of the Jain Canon.

अंतपरक्कमाणे [अन्तःप्रक्रामन्]

not showing hatred to.

अप्पाणं [ आत्मन् ] 32. 11 oneself.

अप्पेगइया [अपि+एकिका] 44 14 (N)

अप्फोडेइ [आस्फोटयति] 28 19 to clap hands on thigh like a wrestler

अब्भत्थिय [अभ्यर्थित] 10. 8. the thought (N) or अज्झत्थिय.

अब्भणुन्नाय [अभ्यनुज्ञात] 4. 15 permitted.

अब्भुन्नय [अभ्युन्नत] 71. 16 lofty

अब्भुज्जय [अभ्युद्यत] 73 9 Vigorous.

अब्भुट्ठेइ [अभ्युत्तिष्ठति] 9 3. to get up.

अब्भोक्खावेइ [अभ्युक्षयति] 32. 18 to get washed.

अभिग्गह [अभिग्रह] 10 1 vow

अभिसेय [अ or अभिषेक] 21 18 coronation or belonging to the coronation in which अ will be against all Men. also अभिसेक्क.

अभिसेओ [अभिषेक] 51 1. coronation.

अभीय [अभीत] 41 6. unafraid.

अम्मा [D] 10 12. a mother

अम्मया [ D ] 12. 3 a mother.

अम्मापियरो [मातापितरौ] 4 3. Father & mother.

अयल [अचल] 84 7 unmoving

अयसि [अतसी] 8 5. Flax —अयसिकुसुम the flower of flax.

अयोमय 35 20. made up of iron.

अरहा [अर्हत्] 3. 20 A saint; an appelation of Tirthankara.

अरिट्ठनेमि [अरिष्टनेमि] 3. 20 the name of the 22nd Tirthankara.

अरूव [अरूप] 48. 8. formless.

अलत्तय [ अलक्तक ] 77 4. a red dye.

अलेवाड [ अलेपकृत ] 55. 9 (N)

अवओडयबंधण (c) [अव(को) टकबन्धन] 37 10 bound cross-legged (N)

अवक्कमइ [अपक्रामति] 18 1. to go off.

अवस्सभरियव्व [अवश्यमर्तव्यम् ] 50 8. to have to die certainly

अविमणे [अविमनाः ] 45 5 not sorrowful.

अविसाई [अविषादी] 45 6. undejected.

अव्वाबाह [अव्याबाध] 84 8 unobstructed.

असण [अशन] 41 18 food.

असोग [ अशोक ] 2. 23. As'oka tree the [illegible] [illegible] seat is proverbially arranged under असोग-[illegible],

असंबुद्ध 49 19 one having no understanding.

असंभंत [ असंभ्रान्त ] 41 7 unconfounded.

अहापज्जत्त [ यथापर्याप्त ] 76. 14 as chanced as obtained.

अहापडिरूव [यथाप्रतिरूप] 48. 2. befitting.

अहापवित्त [ यथाप्रवृत्त ] 29 13. (c) as used to be before.

अहासुत्त [यथासूत्र] 55 according to the scriptures.

अहासुहं [ यथासुखं ] 8 12. according to pleasure.

अहासंनिहिय [ यथासंनिहित ] 18 12. duly near

अहिसिंचावइ [ अभिषेचयति ] 51 10 to give installation bath.

अहिज्जइ [ अधीते ] 23 13 to learn.

अहे [अधः] 28 2. below

अहोरत्त [अहोरात्र] 55 3 a day & night.

अंकिय [ अंकित ] 8. 6 marked.

अंग 1 7 one of the eleven texts of the Jain Canon.

अंतपयस्सायो [illegible]

(N) The fortunes (chapters) of the end-winners.

अंतिय [अंतिक] 80 6 near

अंतिए [अन्तिके] 10 24 near

अंतेवासी [अन्तेवासिन्] 1 24 pupil

अंतोगिह [अन्तर्गृह] 19 3 the inner hall

अंतोघरं 19 9 see अंतोगिह

अंधगवण्ही [अन्धकवृष्णि] 3 11 the head of Yadvas Dwarka (N)

अंगुलिया [अङ्गुलिका] 5 12 toes

अंब [आम्र] 2 mango

अंबग [आम्रक] 7 9 mango-fruit

अंबाडग [आम्रातक] 9 kind of fruit, hog-plum

आइगर [आदिकर] 45 3 the first promulgator of scriptures; the first-maker

आइक्खइ [आख्याति] 32, 2, to describe.

आइल्ल [आदि+ल] 68, 11 first.

आई [आदि] 64 3 beginning.

आउक्खय [आयुःक्षय] 68, 3 the expiry of the period of existence.

आगमेस्सा [आगमिष्यन्ती] 24 13 (Future Participle) will be coming

आगया [आगता] 4 1 came

आघवण [आख्यापन] 40 7 an expression.

आघवित्तए [आख्यातुं] 16. 13 to tell

आणत्तिय [आज्ञप्तिक] 30 16 a command.

आणा [आज्ञा] 16 15 an order

आणुपुव्वी [आनुपूर्वी] 68, 13. a serial order

आदिकर 1 6 The first-maker the first maker

of the scriptures. the other form आगम.

आपुच्छय [आपृच्छते] 4 19 to bid farewell.

आपुच्छणा [आपृच्छना] 66. 16. bidding farewell.

आयव [आतप] 76 14 heat.

आयारभंड [आचारभाण्ड] 67 8 the religious equipment.

आयाहिणपयाहिण [आदक्षिणप्रदक्षिण] 4 13. turning from right to right.

आयंबिल 55. 2. (N)

आयंबिलवड्ढमाण 63. 4 ( N )

आरण 67 3. the name of the eleventh heaven of the Jainas.

आरत्त [आरक्त] 14 13. reddish.

आलोइय [आलोकित] 55. 8 observed.

आलित्त [आदीप्त] 52. 2. burning

आलोय [आलोक] 37 16. sight.

आवइ [आपत्ति] 38. 3. a difficulty a misfortune.

आवन्न [आपन्न] 11 17 attained to come to.

आवलिमिस्स [आवलीमिश्र] 18 9 a kind of कर्म.

आसुरत्त [आशुरक्त] 17 15 quickly enraged.

आहारेइ [आहारयति] 11 10 to take meals.

आहेवच्च [आधिपत्यं] 3. 19 Lordship.

इ [इति] 26. 13 a particl (N) with कम्मं peculiar (c) = इति.

इट्टगा [इष्टका]19 2 a brick.

इट्ठ [इष्ट] 13. 15 desirable

इड्ढि [ऋद्धि] 29 13 pomp.

इब्भ [इभ्य] 29 19 rich.

ईसर [ईश्वर] 29 9 a lord.

इसु [इषु] 28. 3 an arrow

इंगाल [अंगार] 79 13 an ember a burning charcoal.

ईहापोह [ईहापोह] 57 17 (c) (N)

इंदभूइ [इन्द्रभूति] 80 9. the first disciple of Mahavira Gautama.

इत्थी [स्त्री] 44 10 a woman

ईरियासमिय [ईर्यासमित] 4 4 Heedful in walking ईर्य् (?) to move

ईसर [ईश्वर] 3 9 A lord.

ईसाण [ईशान] 67 3. the name of the second heaven of the Jainas.

ईसिं [ईषत्] 17 7 little

उ [D] 34 expletive

उउ [ऋतु] 11 14 menstruation period

उक्कम [उत्क्रम] 68 14 [illegible] ward [illegible] der

उक्किट्ठ [उत्कृष्ट] 14 25 [illegible]

उग्घाओ [उद्घात] 6 an introduction

उग्गसेण [उग्रसेन] 3 6 the [illegible] of आहुक and the [illegible] of वसुदेव [illegible] was his so[illegible]

उवस्सय [उपाश्रय] 81 1 the place of residence.

उवसिज्जइ [उपाश्रयति] 81 1 to live.

उवलब्भइ [उपलभ्यते] 44 2 to observe.

उच्चापुच्च [उच्चावचक] 76. 16 a kind of a vessel.

उच्छंग [उत्संग] 12. 23. a lap.

उज्जल [उज्ज्वल] 18. 4. fiery

उज्जलिय [उज्ज्वलित] 28. 5. flaming.

उज्जाण [उद्यान] 2. 21 A garden.

उट्ट [उष्ट्र] 75. 12 a camel

उट्ठ [ओष्ठ] 77 3. a lip.

उट्ठाण [उत्थान] 56. 2 energy

उट्ठेइ [उत्तिष्ठति] 42. 22. to get up.

उड्ढं [ऊर्ध्वं] 67 3. above.

उण्ह [उष्ण] 75 14 heat.

उत्तरइ [अवतरति] 67 8. to come down.

उत्तरपुरत्थिमं [उत्तरपूर्व] 31 16. North-east.

उदीरिज्जइ [उदीर्यते] 65 9 aro repeated.

उदीरिज्जन्ति [उदीर्यन्ते] 46. 9 are read.

उदीरेमाण [उदीरयमाण] 27 7 bringing to maturity

उद्देसग [उद्देशक] 45 15 a lection

उद्धुव्वमाण [उद्धूयमान] 15 8 being shakon.

उप्पिं [उपरि] 6 22. Upwards

उप्पुय [D]79 11. saoken

उब्भड [उद्भट] 79 10 Horrible.

उम्मुक्क [उन्मुक्त] 13 22. given up.

उयरभायण [उदरभाजन] 75 14 the pot-like belly

उरकडय [उरःकटक] 76. 4 the chest-side.

उराल [उदार] 55. 20. noble

उल्ल [आर्द्र] 11. 9 wet, moist.

उल्लालेइ [उल्लालयति] 41 3. to brandish.

उवट्ठावेइ [उपस्थापयति] 10 18. to bring forth.

उवट्ठाणसाला [उपस्थानशाला] 12. 12. the audience-chamber

उववज्जइ [उपपद्यते] 27 19 to be reborn.

उववन्न [उपपन्न] 67 5. born.

उववाय [उपपातः] 67 13. a birth

उवसग्ग [उपसर्ग] 41 20 a calamity

उवसोभइ [उपशोभते] 45 23. to shine.

उवदंसेज्जइ [उपदर्शयते] 53. 23 to observe.

उवाहण [उपानह्] 74. 9. shoes.

उवासगदसाओ [उपासकदशाः] 1 7 (N) the seventh text of the Jain Canon named the Fortunes. (or chapters) of the worshlppers.

उव्वहइ [उद्वहति] 28. 12 to get back.

उस्सप्पिणी [उत्सर्पिणी] 28.13. (N) the aeon of increase.

ऊसास [उच्छ्वास] 58. 18. breath.

ऊसारए [उत्सारयति] 58. 11 to bring dowo

ऊसिय [ उच्छ्रित ] 71 18 towering

एक्कारस [ एकादश ] 32. 9. eleven.

एक्केक्क [ प्रत्येक ] 61 21 each o e

एग [एक] 2 22 one, also एक

एगगम [एकगम] 5 2 Having the sam way

एगवीस [ एकविंशति ] 3 6. twenty-one.

एगुणपन्नास [एकोनपञ्चाशत्] 58 21. forty-nine.

एज्जमाण [ एतद् आ + √इ to com ] 9 2 coming

एत्तो [एतस्मात् 41 20 from this

एत्थ [अत्र] 12 Here.

एयारूव एतद्रूप] 38 3 of that form

एलवालुय [एलवालुक] 78.7 a cucumber

एवाम् [एवम्] 74 9. thus.

एसणा [एषणा] 73 10 the way of seeking alms.

एसमाण [ एषमाण ] 73. 10 seeking.

ओमुयइ [अवमुञ्चति] 31 18. to leave aside.

ओराल [ उदार ] 58. 45 noble.

ओहय [अपहत] 31. 5. set at naught.

कइ [ कति ] 2. 3. How many

कक्ख [ कक्ष ] 12. 21. an armpit.

कम्म [कर्म] 36. 14 work.

कट्टु [कृत्वा] 10 17 Having done; from कृ 'to do.

कट्ठ [काष्ठ] 38 5 wood.

कडय [कटक] 75 17 the side

कडाय [कटाह] 78 6 side trans n gs (Barnett).

कणगी [कनकिका] 79 8. a bridle-rod

कडिकडाह [कटिकटाह] 79 4 a pan in the form of the waist (c).

कडिपत्त [कटिपत्र] 75 11 a hip—bone.

कड्ढावेइ [ कर्षयति ] 22. 17 to cause to be dragged.

कणग [कनक] 15 4 gold.

कणगावली [ कनकावली ] 57 4.a kind of a penance (N)

कण्ण [कर्ण] 78. 3 an ear

कण्णा [ कन्या ] 3 17 A bride.

कण्णावली [कर्णावली] 76. 2 the row of the pointed ends of the crown jewels (c)

कण्णंतेउर [ कन्यान्तःपुर ] 15. 16. the harem for princesses.

कण्ह [कृष्ण]2. 23. Krishna Vasudeva, (N) the son of वसुदेव and देवकी.

कप्प [कल्प] 67 4 heaven.

कप्पेइ [कल्पति] 72. 17 to be fit, to behove.

कप्पेइ [कल्पते] 42. 1 to be able.

कप्पेमाण [कल्पयत्] 36 9 making out arranging for

कमढय [ D ] 75. 16 a pot-shred.

कम्माययण [कर्मायतने] 50 12 the abode of action, for कम्मायतन see foot-note. P 40

कयलक्खण [ कृतलक्षण ] 18. 16 with the tokens well fulfilled.

कयसुकया [ कृतसुकृत ] 36. 11 those who did their good works cleverly

कयाइ [कदापि] 4 6. some-time.

करग [ करक ] 16 15 a pitcher.

करयल [करतल] 11 10 a palm of hand.

कराल 79 4 Horrible (c) swollen.

करिल्ल [करीर+इल्ल] 75. 7 a sprout, a shoot.

करंडग [करण्डक] 9 7 a basket, net-work

कलवेयलिया [कलवलिका] 74 14 a pod of horse-gram

कलंब [कदंब] 12. 3 the name of a tree.

कल्ल [कल्य] 56 3 morning.

कल्लाकल्लिं [कल्य+कल्य] 11 8 every morning

कवाडंतर [कपाटांतर] 37 13 the space behind the door

कविसीसय [कपिशीर्षक] 2. 16 A cornice

कहण [कथन] 3 26 A narrative

कहल्ल [D] (c) (N) 17.26 a pot-s red f कपाल

कहा [कथा] 16. 6 a tory

कहिं [कुत्र] 19 16 wh re.

काय [काय] 63 14 a body

कायस्सग्ग [कायोत्सर्ग] 6 eavi g p the dead body

काकप्पया 2 2 the log f cr w

कारेल्लय [D] 74 4. a kind of vegetable Guj करेलां.

कालि [काली] 75. 5 a blackbird.

कालं+कृ 31 15. to die.

कालगय [कालगत] 67 6. dead.

कालमास 27 18. death-month; the proper time for death.

कालवयसिणी [कालवयस्विनी] (c) 37 17 of a mature age.

काहिइ [करिष्यति] 69 25 Will do

किण्ण [कि+न] 18 4 why what etc.

किण्ह [कृष्ण] 32.14. black.

किमंग 31 12. the emphatic particle- what to speak of

किविण [कृपण] 72. 20 indigent, poor

कीरइ [क्रियते] 32. 16 to do (passive).

कीलइ [ क्रीडति ] 15. 4 to play

कुच्छि [ कुक्षि ] 12. 20 a womb.

कुविअ [ कुपित ] 17 15 angry

कुस [कुश] 17 11; Kusa grass.

केत्तिअ [कियत् ] 67 16 how much.

केरी [केलि] 34. a lac.

कोडुंबिअपुरिसा [कौटुम्बिकपुरुषाः] 10 17 family servants or chamberlains.

कोरंट 15 8 the name of a flower

कोलंब [D] 75 15 the front portion of the branch of a tree. see (c).

कोव [कोप] 27 23 anger

कोस [कोश] 79 11 with नअण eye-lids.

कोसंबवणवासपण 28 1 (N)

कोह [क्रोध] 41. 17 anger

कंचुअ [कंचुक] 12. 2 a bodice

कंपमाणवाहुण [कम्पमानपाणिक] 72. 9 a man suffering from palsy v. l. कंप माण (c) better

कंकजंघा 75 2. the leg of a heron.

कंत [कान्त] 14 14 beloved.

किंसुअ [किंशुक] 17 26 a kind of tree; पलाश tree

कुंडिआ [कुण्डिका] 76 16 a gourd.

खअ [क्षय] 18. 9 destruction.

खइरंगार [खदिराङ्गार] 17 26. burning coals of खदिर wood.

खमइ [क्षमते] 45 1. to bear

खमण [क्षपण] 8 16 A fast.

खाइम [खाद्य] 41 19. eatable.

खिप्पामेव [क्षिप्र+एव] 18 1 quite soon

खीरधाई [क्षीरधात्री] 6. 14 A milk-nurse.

खुज्जा [कुब्जा] 15 a hunch-back woman.

खुड्डुगं [ क्षुद्रक ] 57. 12. small.

खेलासवणा [श्लेष्मक] 16. 7 bringing out phlegm.

खंध [स्कन्ध] 15. 7 a back.

खंभ [ D ] 71. 16 a pillar

खिंसइ [ D ] 44. 45 to abuse

गट्ठिया [ ग्रन्थिका ] 77. 2. a stone of a fruit.

गणिया [ गणिका ] 3. 7 A courtesan.

गम 53. 1 way

गयतालुय [गजतालुक] 14.16 th palate of an ele-phant

गरिहइ [गर्हते] 44. 45 to censure

गामाणुगाम [ ग्रामानुग्राम ] 80. 1 from llage to illag

गाहावइ [गृहपति ] 6. 12. A householder

गिलाइ [ग्लायति] 79. 12. to be faint.

गीय [ गीत ] 18. 14 melody

गीवा [ ग्रीवा ] 76. 15. a neck.

गुणरयणं [गुणरत्न] 4. 17 A kind of mortification.(N)

गुत्तबंभयारिणी [गुप्तब्रह्मचारिणी] 32. 8 guarded in continence.

गुलिय [गुलिका] 8. 5. indigo.

गुलिया [ गुलिका ] 77. 4 a pill.

गेण्हइ [ √ग्रह ] 8. 19. to hold, causal गेण्हावेंति 3rd. pers. plu. Pres.

गेवेज्ज [ग्रैवेय] 67. 4. A series of nine heavens see Appendix III.

गोट्ठिल्ला [गोष्ठिक] 36. 20 the members of the gang.

गोट्ठी [ गोष्ठी ] 36. 10 a gang.

गोलावली 76. 2. a row of round stones.

गंधव्वनिनाय [गान्धर्वनिनाद] 18. 15. the sound of celestial minstrelsy

घाएस्सइ [अधीप्सति] 18 14 [ (c) to try ] to hold to observe.

घर [गृह] 8 25 A house.

घायए [घातयति] 38 11 to kill

घुट्ठ [ घोषित ] 86 18 announced.

घोसणय [ घोषणक ] 29 15 proclamation.

चउत्थ [चतुर्थ] 32 10 fourth.

चउव्विहा [ चतुर्विधाः ] 4. 1 of four kinds.

चउवीसइम [चतुर्विंशतितम] 54 12 twenty-fourth.

चउसट्ठी [ चतुःषष्टि ] 59 9 sixtyfour

चक्कवट्टि [चक्रवर्तिन्] 84. 5 the supreme ruler

चक्खु [ चक्षुः ] 84 4 the eye.

चडगर [ D ] 18. 19 a collection.

चण्डिक्किय [ चण्डीकृत ] 17 15. enraged.

चम्म [चर्मन्] 74 10. skin.

चयइ [त्यजति] 26 21 to give up.

चरिम [चरम ] 56 18 last

चाउरन्त [चतुरन्त] 84 5 having four ends.

चामीयर 2. 16 gold.

चिट्ठइ [ तिष्ठति ] 1[illegible] 4 to stand.

चित्तफलय [चित्रफलक D] 76 5 a piece of plank.

चियगा [ चिता ] 17 25. pyre

चीवर 67 7 a garment

चुय [च्युत] 13 22. fallen.

चुल्लमाउया [ क्षुल्लमातृ ] 58 16 stepmother

चेइय [चैत्य] 1 2. A sanctuary from चिता a pyre i. originally a a temple built on the ashes of saint or a holy man.

चेल 18 14 cloth.

चोत्तीसइम [ चतुस्त्रिंशत्तम ] 54 15 thirty-fourth.

चोद्दसम [चतुर्दशतम] 54. 10 fourteenth.

चंपा 1. 1 (N) A name of a city

चन्दिम [चन्द्रमस्] 67 3 the heaven of the moon.

चिंतणा [चिन्तना] 66 16 pondering

छ [षट् 3 20 six.

छगणिया (D 6 10 dung cakes

छट्ठ षष्ठ] 32 10 sixth.

छट्ठट्ठम [षष्ठाष्टम] 8 10 A kind of mortification to ... fasts upto the ...th meal

छत्त [छत्र] 15 7 an umbrella

छिरत्ता [छिरत्व] 74 11, the state of having value.

जइ [यदि] 1 6 if.

जक्ख [यक्ष] 35 17 a kind of a demi-god.

जक्खाययण [यक्षायतन] 1,21. A shrine of a Yaksha (A kind of demigod).

जज्जरिय [जर्जरित] 19 2. battered

जणवय [जनपद] 73 22. country

जण्णु [जानु] 11 10. a knee

जम्म [जन्मन्] 81 17 birth.

जलोया [ जलौका ] 77 4. a leech.

जलंत [ज्वलत्] 56 3. burning.

जहा [ यथा ] 3. 15. as just as.

जहाणामए [ यथानामकं ] 74 8 as for example, to wit.

जया [यदा] 48.5 by which time.

जाण [ यान ] 52. 10 a vehicle.

जाणय [ज्ञायक] 84 6. giver of knowledge.

जाणियव्व [ज्ञातव्य] 21. 11. should be known

जाणु [जानु] 75 4. a knee.

जाय [जात] 50 19 born i. e. a child.

जाएइ [याति] 15 14 to go.

जाव [यावत्] 1 3 until this expression is used to show the deletion of an often repeated passage.

जावज्जीवाए [यावज्जीवम्] 4 10 for the all life.

जासिं [ येषां ] 19 20. of whom.

जासुमिण [ D जपा ] 14 15. a kind of red flowers.

जाहे-ताहे[यदा-तदा ]16 8 when.

जिब्भा [ जिह्वा ] 77 6. a tongue.

जीविय [जीवित] 81 17 life.

जीवंजीवेण 79 11 with spiritual strength.

जुण्ण [जीर्ण] 19 2. old.

जुवराया [युवराजा] 29 9 a crown prince.

जेट्ठ [ज्येष्ठ] 34 14 eldest.

जोइज्जमाण [ D ] 79 5 (pass. present part. of जोय to see.) visible.

जोणि [योनि] 50 11 source of life

जोयण [योजन] 2. 15 yojana, a distance equal to eight miles.

जोव्वण [ यौवने ] 3. 17 youth.

थोविद्दिद्म [स्थिविर] 27 24 the ld-at of the Pan da as

त [तत्] 4 3 therefore th t wh h

थम [स्तम्भ] 1 leg

थंपिय [ कम्पित ] 12 21 prat ling

जम्म [जन्म] 3 16 A birth.

जेमु जन्तु ] 1 4 (N)

झियाए [ध्यायति] 26 8. to th k

झियायइ [ ध्यायति ] 12 25 t th k

झूसइ [जोषयति] 32 14 to d tt t macerate ones t (N)

झूसणा [जोषणा] 56 5 em aciat

ठवेइ [ स्थापयति ] 31 5 t p ac

ठाण [स्थान] 84 6 an abode

ठिइ [ स्थिति ] 67 16 the period t aten

ठिइसंथवण [ स्थितिसंस्थान ] 1 15 ( ) (N) w th the anding pos- tu b ak g oft

ठिपद [स्थितपद] 21 15. In a standing posture; see (c).

डहरो [ डहर ] 44 11 a child.

डिंभम [ डिम्भक ] 47 13. a male child.

डिंभमा [डिम्भका] 47 12. a girl-child.

ढेंकियालियाए [D] 175 2. a peahen.

ण्हाया [स्नाता] 11 7 bathed.

णाण [ज्ञान] 84 6. knowledge.

णायव्व [ज्ञातव्य] 64 4 should be known.

णिज्जरण [निर्जरण] 21 8 with ... wiping away manifold actions.

णिप्फण्ण [ निष्पन्न ] 35. 20 made up of

णियगा [निजका] 12.20 One's own.

णिवेसिय [निवेशित] 12 23. sitting

णिरु [D] 11 5 childless, tarllo (c).

णेयव्व [ ज्ञातव्य ] 84 17 should be known.

णं 1 8 an expletive ( N )

तए [ततः] 4 1 then.

तओ [ततः] 18 1 then.

तक्कइ [तर्कयति] 44 16. to look down with contempt.

तइय [तृतीय] 5 14 third.

तडतडतड [D] 38 9 onomatopoetic word for the sound of snapping

तडि [तटी] 79 4 a side.

तत्थ [तत्र] 2. 20 there

तयाणंतर [ तदनन्तरम् ] 55 4 after

तरुणिया [तरुणिका] 74 14 young ripe

तलवर [ D ] 29 9 (c) नगररक्खो नगररक्षकः नगररक्खो- तलवरो णं । दे. ना. मा. the master of city-guard.

तवं [ तप ] 53. 23 penance.

तवकम्म [तपःकर्म] 8 11 a mortification.

तवोकम्म [तपःकर्म] 32. 11. mortification.

तहा [तथा] 4. 2 In that manner

तहारूव [तथारूप] 35 3 of such sort

तारय [तारक] 84 7 One who makes us cross.

तारगा [तारकाः] 78 1 stars.

तारिस [तादृश] 10 12 like that.

तारिसग, [तादृशक] 3 14 of that type

तालेइ [ताडयति] 44 16 to give blows.

तालियंटपत्त [तालवृन्तपत्र] 76. 6 the strip of a palm-fan

ति [त्रि] 55 2 three.

तिक्खुत्तो [त्रिःकृत्व] 4 13. thrice

तिक्खे [तीक्ष्ण] 28 3.sharp.

तिण्ण [तीर्ण] 84 7 crossed.

तितिक्खइ [तितिक्षते] 45 1. to bear with patience.

तिरिक्ख [ तिर्यक् ] 60 10 lower (life).

तिपद [त्रिपदी] 28 19 three steps. (c)

तीत्थगर [तीर्थंकर] 84. 3 the mak of the ford, the pathmaker

तीसइम [ त्रिंशत्तम] 54 14 thirtieth.

तुसिणीया [तुष्णीक] 3 14 silent.

तुसिणीए [तूष्णीं] 16 5 si lently

तेय तेजस] 55 23 light.

तेरस [ त्रयोदश ] 51 17 thirtee

तिंदूस [D] 15 4 a ball

थण [स्तन] 12 20.breasts

थासयावली [स्तवकावली] 75. 19 row of small m r ors

थिमिय [स्तिमित 66 9 tran q l

थुल [ स्थूल 41 12 gross.

थेर [ स्थविर ] 4 19 o d

थविल्ल [ स्थविर 1 6 spot

दग्गि दाम 16 dc l

दब्भ [ दर्भ ] 17 11. Darbha grass

दरिय [दलित] 12. 3. broken.

दलयइ [ ददाति ] 6. 21 to give.

दवदव [D] 37 18.quickly

दसदसमिया [ दशदशमिका ] 59 23 ten collections of t n days.

दसद्ध [दशार्ध] 18. 13. five.

दसनह [ दशनख ] 41. 8. mad up of ten nails.

दसम [दशम] 32.10 tenth.

दसार [दशार्ह] 3. 2. (N) Yadavas.

दाणे [दान] 7 12. a gift, a store.

दाम 15 8. a string.

दारग [दारक] 47 12. a boy

दारगा [ दारिका ] 47 12. a girl.

दारिया [ दारिका ] 11. 5. a girl

दालिद्द [ दारिद्र्य ] 27 24 ... h

दिइ [दृति] 75 15 a leathern water-bag

दिट्ठि [दृष्टि] 12 4. saght.

दिन्न [दत्त] 20 20. given

दिव्व [दिव्य] 18 14 celestial

दिवायर [दिवाकर] 14 14 the sun.

दिसीभाग [दिग्भाग] 2. 19 a direction.

दीवायण [द्वैपायन] 26 15 the name of a sage.

दुक्कर [दुष्कर] 80 10 difficult to be done.

दुद्दंत [दुर्दान्त] 3 4 difficult to be checked.

दुद्ध [दुग्ध] 12 20 milk.

दुरहियासा [दुरधिसहा] 18. 4 unbearable.

दुरूहइ [उद्+रोहति] 4 20 to climb

दुवार [द्वार] 28 14. a door

दुवालस [द्वादश] 2. 18. twelve.

दुवालसम [द्वादशम] 54 10 twelfth.

दूइज्जइ [D root ] 80.21 to wander

देइ [ददाति] 12.23. to give.

देवत्ता [देवत्व] 67 5 godhood.

देवाणुप्पिय [देवानुप्रिय] 59 2. beloved of gods.

देवाणंदा [देवानन्दा] 10 19 (N)

देसग [देशक] 84 8. a preacher

दो [द्वि] 56 15 two.

दोच्च [द्वितीय] 3 5 second.

दंसण [दर्शन] 3. 16 seeing.

धणवइ [धनपति] 2. 16. The lord of wealth Kubera.

धमणिसंतय [धमनिसंतत] 55. 21. overspread with veins.

धम्म [धर्म] 4 2 Rellgion, religious tenets.

धम्मकहा [धर्मकथा] 15 20 the doctrinal discourse.

धम्मजागरिय [धर्मजागरिका] 81 23 the religious vigil.

धम्मिय [धार्मिक] 12. 9 meant for religious purposes.

धरेज्जमाण [ध्रियमाण] 15 8. being held.

णस 42 I an echo-word for [illegible]

णाइ [ज्ञाता] 6 14 a n rse

णाराइय [नाराच] 12. 3 be t n b a bower

णूआ [दुहितृ] 14 23. a daughter

णग्गभाव [नग्नभाव] 32 16 naked ess

णग्गोह [न्यग्रोध] 28 1 a Banyan tree.

णज्जइ [D ज्ञायते] 2? 4 is kn wn

णयरी [नगरी] 1 1 A city the [illegible] i also found as णारी

णवकुमार [नवकुमार] 10 11 [illegible]

णवर [illegible]

णवणवमिय [नवनवमिका] [illegible] cl [illegible]

णवर [illegible] l [illegible] ly I t t [illegible]

णाणत्त [illegible] 15 [illegible] th [illegible] Th [illegible] tter [illegible]

णामधेज्ज [नामधेय] 14. 17 a name

णाय [ज्ञात] 22. 2. known.

णासा [नासिका] 77 8. a nose.

णिउरंबभूय [निकुरम्बभूत] 35.14 thick like a mass (of clouds)

णिक्खमण [निष्क्रमण] 29 14 going out of the world.

णिक्खंत [निष्क्रान्त] 35 1. gone out withdrew

णिक्खमिउं [निष्क्रमितुं] 10. 23. to start out.

णिग्गया [निर्गता] 1 3. went forth.

णिग्गंथ [निर्ग्रन्थ] 4 5 the [illegible]onym for a Jain monk—lit. [illegible]k otless.

णिच्चल [निश्चल] 37 14 unmixed

णिज्जरयर [निर्जरतर] 80. 11 on who best cleanses himself of actions.

णिज्झायण [निर्ध्यान] 17 21. wreaking

णिद्दड्ढ [निर्दग्ध] 27 23. burnt.

नियाणगडा [नियाणकृत] 27 14. made a sinful resolve for नियाण see उत्तरार्थ IX 34

निंद [निन्दति] 44 15 to censure

निप्फंद [निस्पन्द] 34 14 not throbbing

निम्माया [निर्मित] 2. 16. constructed.

निम्मंस [ निर्मांस ] 74 10 fleshless.

नियय [निजक] 27 23 one's own.

निरिक्खए [निरीक्षेत] 12. 5 to observe.

निरुवसग्गा [निरुपसर्ग] 42. 19 beyond calamity

निलुक्कइ [निलुक्यति] 37 13 to disappear to hide.

निलुप्पल [नीलोत्पल] 8 5 a blue lotus.

निवाडिय [निपातित] 18 14 thrown.

निसम्म [ निशम्य ] 28. 8. having heard.

निसास [ निःश्वास ] 58 18. a deep breath.

निसीयए [ निषीदेत् ] 12 14 to lie down

नीय [नीच] 45. 3. low

नीहारेइ [नीहरति] 11 11. to go for stools.

नेमित्तिय [नैमित्तिक] 11 4 an astrologer

नेयव्व [ज्ञातव्य] 53. 2. should be known.

नेरइयत्त [नारकत्व] 28 5 the condition of a hell dweller

पक्कीलिय [प्रक्रीडित] 2 17 a sport.

पक्खिवइ [प्रक्षिपति] 15 15 to throw

पगइभद्द [प्रकृतिभद्र] 67 11. graciou by nature.

पग्गहिय [प्रगृहीत] 45 15 controlled careful.

पभास [प्रभास ] 8.5 beauty

पज्जय [प्र-आर्यक] 35 16. a greatgrandfather

पज्जोयगर [प्रद्योतकर] 84 4 mak of the light.

पच्चक्ख [प्रत्यक्ष] 2. 18 To the ery l ht

पच्चक्खाइ [प्रत्याख्याति] 41 12 to renounce.

पच्चप्पिणइ [प्रत्यर्पयति] 29 16 to report back

पच्चोरुहइ [प्रत्यवरोहति] 12 13 to descend

पच्चूस [प्रत्यूष] 36. 15 m

पच्छन्न [प्रच्छन्न] 3 14 hidden.

पच्छा [पश्चात्] 18 11 after

पच्छाइय [प्रच्छादित] 28 2. o red

पच्छाउर [पश्चातुर] 29 12 ( ) th family suffering ft th m enters the Barn tt (N) (T) Th man t the rd

पज्जुण्ण [प्रद्युम्न 3 Th कृष्ण ard रुक्मिणी

पज्जुवासमाण [पर्युपास √आस] 1 5 t w on

पट्ट [पट्ट] 30 19 a throne.

पड [पट] 11 9 cloth.

पडिगया [प्रतिगता] 1. 3. went back.

पडिग्गाहेइ [प्रतिग्राहयति] 58. 16 to accept.

पडिच्छइ [प्रतीच्छति] 31. 13. to accept.

पडिनिक्खमइ [प्रतिनिष्क्रामति] 4 10 to withdraw

पडिबुद्धा [प्रतिबुद्धा] 14. 11 awakened.

पडिबंध [प्रतिबन्ध] 31 15. a stop prevention, an obstruction.

पडिनिवत्तइ [प्रतिनिवर्तते] 14 3 to return.

पडिपुण्ण [प्रतिपूर्ण] 32. 13. compl te.

पडिम [प्रतिम] 11 6. an observance.

पडिमा [प्रतिमा] 35 39 an idol.

पडिय [पतित] 36 8. fallen.
पडियाइक्खिय [ प्रत्याख्यात ] 56 5 renouncing.
पडिग्गाहेइ [प्रतिग्राहयति] 9 6 to offer
पडिलेहेइ [प्रतिलेखयति] 23 6 to clean up.
पडिलेहणं [प्रतिलेखन] 17 21 observing with a view to clearness or cleanliness.
पडिविसज्जेइ [ प्रतिविसर्जयति ] 9 6. gives them leave.
पडिसुणेइ [प्रतिशृणोति] 37 13. to promise.
पढम [प्रथम] 55. 2. First.
पण्णास [पञ्चाशत्] 28. 12. fifty
पढम [प्रथम] 2. 2. first.
पण्णरस [ पंचदश ] 63 2. fifteen.
पण्णगभूयाए 45 11 (C) (N)
पण्णत्ती [प्रज्ञप्ति] 34 13. The name of Bhagavatī Sūtra, the 5 th अंग of the Jain Canon.
पण्णगभूय [पन्नगभूत] 73. 18 like a serpent.
पण्णत्त [प्रज्ञप्त] 1 7 preached set forth.
पण्णायइ [ प्रज्ञायते ] 74 11. to be known
पण्हुया [प्रस्नुत] 12 2. the oozing of the milk from the breasts.
पत्त [पात्र] 67 7 a pot.
पत्तामोडं [पत्रामोटितवत्यपि] (c) 17 11 plucked up leaves.
पत्थड [ प्रस्तर ] 67 4 a layer
पत्थिय [ प्रस्थिक ] 36. 1. a basket.
पदीव [प्रदीप] 84 4 a lamp.
पब्भार [प्राग्भार] 17 7 with the weight in the front i. e. bent forward.
पभिइ [प्रभृति] 26 20. beginning from.
पभूयतर [प्रभूततर] 36. 14 greater in quantity
पमुइय [ प्रमुदित ] 2. 17 joy happiness past pass-

ive participle used as a noun

पमोद [ प्रमोद ] 36 13 a festival

पयत्त [प्रयत्त] 73 10 permitted by the preceptor v 1 पयत्त i. e. प्रयत्त Zealous see. (c)

पयायर [प्र+जन] 10 11. o give birth to.

परिक्खित्त [परिक्षिप्त] 18 19 surrounded.

परिग्गाह [ परिग्रह ] 41 16. possession

परिघोलइ [D] परि+घूर्ण to bra dish round.

परिणाम 18 8 deter mi tion a mood of mind.

परिणिव्वाणवत्तिय [परिनिर्वाणिक (7 6 proper t t n.

परिपेरंत [परिपर्यन्त] 38 13 th ci ty

परिभायइ [परिभाजयति] 26 11 to divide.

परियाय [ पर्याय ] 4. 20 period.

परियायो [पर्यायः] 23. 24 a period.

परियाग [ पर्याय ] 28. 15. the period of ascetic life.

परिवज्जिय [परिवर्जित]17 17 devoid of

परिवसइ [परि+√वस्] 3. 1 to dwell.

परिवहइ [परिवहति] 14 12. to carry in the womb.

परिवाडी [ परिपाटी ] 55 2. series.

परिसा [परिषद्] 1 3 A. congregation.

पल 35 19 a measure of weight.

पलास [पलाश] 76. 11 a kind of tree.

पलिच्छन्न [परिछन्न] 55 22. covered over

पव्वइय [ प्रव्रजित ] 8. 8. entered the order of Jain monks.

पव्वय [ पर्वतः ] 2 20 A mountain.

पव्वयइ [ प्रव्रजति ] 14 2 gives up the worldly life.

पव्वाय [ D म्लान ] 79 10 faded.

पसत्थ [प्रशस्त] 18 8 fine praise-worthy

पह [पथिन् ] 19 3 a road.

पहयर [D] 18 19 a collection.

पहाया! 76 8 a kind of tree.

पहारइ [प्रधारयति] 18 21 to determine.

पहीण [प्रहीण] 18 12 free.

पाउणइ [ प्राप्नोति ] 28 15 to attain.

पाउप्पभायाए [प्रादुष्प्रभातायां] 18 16 twilight dawn.

पाउब्भूय [ प्रादुर्भूत ] 14 3 appeared.

पाउया [पादुका] 74 9 sandals.

पागार [ प्राकार ] 2 16 ramparts.

पाढय [पाठक] 14 11 the reader (of the dream)

पाण [D] 22 17 a chandala Prof Vaidya life anomalous since he was already dead; Barnett 'books' no authority

पाण [पान] 41 19 drinking

पाणय [ पानक ] 58 16 drink.

पाणाइवाय [प्राणातिपात] 41 12 harm to life.

पाणावली 75 18 a row of small round vessels.

पाणिय [ पानीय ] 22 18 water

पाणिग्गहणं [पाणिग्रहण] 3 17 a marriage.

पाभाइय [प्राभातिक] 78 1 of the morning.

पामोक्ख [ प्रमुखत्व ] 3 2 leadership; also written as पमुक्ख by Mss.

पाय [पाद] 74 10 a foot.

पायग्गहणं [पादग्रहण] 14 6 holding of feet.

पायच्छित्ता [प्रायश्चित्त] 11 8 made lustratory or expiatory rites

पायव [ पादप ] 2 23 A tree

पारणय [पारणक] 8 16 a fast-breaking day

पासेइ [पश्यति] 42. 20 to observe

पाणि [पाणी] 1 25 raised-up [illegible]

पावयण [ प्रवचन ] 4 5 A doctrine

पावेज्जमाण [प्राप्यमान] 38 3 com[illegible] to pres. part pass[illegible] [illegible] प्र+√आप्

पास [ पार्श्व ] ? 5 the [illegible]

पासइ [ पश्यति ] 9 2 to see

पासणा [दर्शन] 1 12 see [illegible]

पासाविय [प्रमार्जित] [illegible] 18 [illegible]

पासाय [illegible] 3 1 A [illegible]

पामन्तिया [illegible] 5 [illegible]

पिइ [ पितृ ] 27 21. a father

पिट्ठिकरण्डय [ पृष्ठिकरण्डक ] 76 1 the spinal chord with its bones.

पिट्ठिमस्सिय [पृष्ठाश्रित] 79 5 sinking into the back.

पिडय [ पिटक ] 36 I a basket.

पिव [अपि इव] 12 8 like.

पीइदाण [प्रीतिदान] 6 21 gift out of love.

पीय [पीत] 28 2. yellow

पुढवि [पृथ्वी] 28. 2 earth.

पुण्णभद्द [पुण्यभद्र] 1 1 (N) A name of a sanctuary

पुप्फ [ पुष्प ] 2. 8. a flower

पुप्फच्चण [ पुष्पार्चन ] 10 9 flower offerings.

पुप्फाराम [पुष्पाराम] 35. 13. flower garden.

पुप्फुच्चय [पुष्पोच्चय] 36. 4. [illegible] of flowers.

पुरत्थिम [पूर्व] 2 19 East. उत्तरपुरत्थिम=North-east.

पुरत्थाभिमुह [ पुरस्तादभिमुख ] 29 2. facing towards east.

पुरिस [ पुरुष ] 34 14 a man.

पुव्व [ पूर्व ] 7 5 the name of Jain scriptures existing before the present आगम their number was 14.

पुव्वरत्तावरत्तकाल [ पूर्वरात्रापररात्रकाल ] 56 1 (N).

पेसिया [ पेशिका ] 77 9 a rind.

पेहइ [ प्रेक्षते ] 12 4 to see.

पोर [ पर्वन् ] 75. 5 knee-joint.

पोराण [ पुराण ] 2. 22 ancient.

पोरसी [ पौरुषी ] 8 15. the first watch of the night (N)

पोसहसाला [ पोषधशाला ] 13. 17 an oratory

पंचमुट्ठिय [ पञ्चमुष्टिक ] 31 18. five handfuls.

पंडव [ पाण्डव ] 27 25 Pandavas.

पंडुमहुर [ पाण्डुमथुरा ] 28. 1. (N)

पुंड [ पुंड्र ] 28 13 (N)

फासेइ [ स्पृशति ] 4 7 lit. to touch. i. e. to observe.

फुट्टइ [ स्फुटति ] 7 10 to break.

फुल्लिय [ फुल्लित ] 17 22. blossomed.

बलमय [ बलमद ] (?) 3 5 foot-soldiers of the army The printed E has बलमय

बत्तीस [ द्वात्रिंशत् ] 6 22. thirty-two.

बत्तीसइम [ द्वात्रिंशत्तम ] 54 15 thirty-second.

बहिया [ बहि ] 2 19 Outside.

बारवई [ द्वारवती ] 2.14 The city of Dwarka.

बारस [ द्वादश ] 4 17 twelve.

बारसम [ द्वादशः ] 28 14 twelfth.

बारसंगी [ द्वादशांगी ] 24 15 versed in 12 canonical works.

बालत्तण [बालत्व] 10 10 childhood

बालप्पभिइं [बाल्यप्रभृति] 11 6 b ru g from childhood

बावत्तरि [द्विसप्तति] 1 12.

बासीम [द्व्यशीति] 55 3

बासीमइम [द्व्यशीतितम] 54 -second

बाहु [बाहु] 1 hand

बाहिरिया [बहिरिका] 12 12

बिइय [द्वितीय] 55 12

बुद्ध 64 2 k ned

बोरी [बदरी A

बोहण [बोधन 54 the

भउग्गीरइम [ ] 14 era.

भगवया 5 15

भत्त [भक्त] 11 6 devoted to.

भत्त [भक्त] 32. 15. a meal.

भत्तघर 9 5 a pantry

भत्ति [भक्ति] 11 12. devotion.

भद्दय [भद्र] 8 6. beautiful.

भरेउं [√भृ-भरति] 9 6. to fill.

भव [भवत्] 8. Pot. part. of भू, but carrying here the sense pre. part. being.

भाग [भाग] 79 7 a portion.

भाउ [भ्रातृ] 13 14. a brother

भायरो [भ्रातरः] 8 4 brothers

भासियव्व [भाषितव्य] 83. 20. should be spoken.

भायइ [भाव] 28. 13.

भारिया [भार्या] 6. 11 a wife.

भावेइ [भावयति] 32. 11 अप्पाणं to exercise in penance

भास [भाष] 79 12. speech.
भास [भस्म] 79 14. ashes.
भासइ [भाषते] 79 12. to speak.
भासरासि [भस्मराशि] 55. 22. a heap of ashes.
भिक्ख [भिक्षा] 31. 14. alms.
भिक्खायरिया [ भिक्षाचर्या ] wandering for alms.
भीय [भीत] 18. 1. frightened.
भोयण [ भोजन ] 58 17 food.
भंते 1 6 reverend sir used to address the preceptor cf. Pali भन्ते (N)
मइ [मति] 2. 16 intellect mental powers
मज्झंमज्झेण [मध्यंमध्येन] 15 9 in the midst.
मज्झिम [मध्यम] 8. 26 middle-class.
मट्टिय [मृत्तिका] 17 23 clay
मणाभिरामा [ मनोभिरामा ] 31 11 pleasing to the mind.
मणुण्ण [ मनोज्ञ ] 31 11 pleasing
मणुस्स [मनुष्य] 17 14 a man.
मण्णे [ मन्ये ] 12. 20 I think.
मत्थय [मस्तक] 17.24 a head.
मल्ल [माल्य] 15 8 a garland.
मह [महत् ] 35 13 big
महइमहालय [महातिमहालय] 19 1. big
महग्घ [महार्घ] 30 15. magnificent.
महरिह [महार्ह ] 11 9 of great worth.
महाणुभाग [ महानुभाग ] 45. 15 Noble.
महालय [महालय] 19 8. big.
महाविदेह 68.5 the name of the country
महिसि [ महिषी] 75 12 a buffalo
महुर [मधुर] 12. 12 sweet.
महेलिया [महिला] 15 23 a woman वर्ज्जं leaving out the mention of princesses.

माउलुंग [मातुलुङ्ग] 77 9 a kin l of lemon (N)

माडंबिय [D] 79 9 the head of a village गाम (c)

माणुस्सया [मनुष्यकः] 16, 7 t nḷ n to men

मालयाण [मालकार] 35 9 a g a d-n ake

मास [ माष 4 14 a k d of p lse.

माहण [ ब्राह्मण ] 14 20 a Brahm

मासिय [ मासिक ] 4 15 m thly

मिच्छा मिथ्या ] 10 13 f ul

मिच्छादंसण [ मिथ्यादर्शन ] 41 1 heretical beli f.

मिलायमाण [म्लायमान] 74 1 lth ri g

मुइंग मृदङ्ग] 1 A tabo

मुग्ग [मुद्ग] 4 1 kind t p lse

मुच्छिअ [ मूर्च्छित ] 27 2 m d deep addicted

मुच्छिया [ मूर्च्छिता ] 2 5 fai ted.

मुणालवली [मृणालवल्ली] 62.12. (N)

मुद्धय [ मुग्धक ] 12. 22. child-like.

मूला [मूलक] 78. 3. a kind of plant, a radish.

मुसावाय [मृषावाद] 41. 12. falsehood.

मेहुण [मैथुन] 41 16, sexual intercourse.

मोक्ख [मुक्त] 84 7 liberated.

मोग्गर [ मुद्गर ] 35 20 a mace.

मोयग [ मोदक ] 9 6. a sweetball.

मोयम [ मोचक ] 84 7 a liberator

मंडिया [ मंडित ] 2. 17 adorned.

मंमण [मन्मन] 12.21. babbling speaking indistinctly

मुंडावए [मुण्डयति] 32. 4. to get tonsured.

मुंडावली 75. 18 a row of small troughs.

पामि [पमि] 11 12. an expletive (lit. also).

रण्णो [रज्ञः] 3 13 of the king (Genitive singular form).

रज्जसिरि [राज्यश्री] 16. 14 royal splendour

रच्छा [ रथ्या ] 19 3. a street.

रम्म [रम्य] 2. 17 pleasant.

रय [रजः] 18 9 dirt.

रयणावलि [रत्नावली] 53 23 a kind of penance.

राइंदिय [ रात्रिंदिव ] 68.22. day & night.

राय [राजन्] 3 7 A king.

रायमग्ग [राजमार्ग] 15 3. a main road.

रायसिरि [राजश्री] 52. 19 royal splendour

राया [राजा] 29.9 a king.

रासि [राशि] 19.2. a heap.

रिउव्वेय [ऋग्वेद] 14 21. Rigveda.

रिद्ध [ ऋद्ध ] 66. 9 splendid.

रुट्ठ [रुष्ट] 17 15 angry

रुप्पिणी [ रुक्मिणी ] 3. 7 The chief queen of Krisna.

रेवयय [रैवतक] 2. 20 the Hill of Girnar (N)

रोमकूव [रोमकूप] 12.4. root cells of hair

लक्खा [लाक्षा] 14. 13 lac.

लद्धट्ठ [लब्धार्थ] 15 6 one who has understood the matter

लया [ लता ] 61 21 a branch.

लहुकरणप्पवर [ लघुकरणप्रवर ] 10 18 excellent with swift equipments.

लाउ [ अलाबु ] 77 1 a gourd

लायण्ण [ लावण्य ] 14 25 handsomeness.

लुक्ख [रूक्ष] 78. 9 rough.

लुद्ध [लुब्ध] 12. 20 greedy

लोय [ लोच ] 31 11 the plucking of hair

लोगणाह [ लोकनाथ ] 84 3. the lord of the world.

लंबए [ लम्बते ] 79 9 to hang

वग्ग [वर्ग] 2. 3. A division.

वग्गु [वल्गु] 13 15. pleasing

वच्छ [वक्षस् ]8 6 a breast.

वट्टावलओ [वर्तावलकः] 76. 3. a row of toyballs (c)

वड [वट] 76 11 a banyan tree.

वडिंसग [अवतंसक] 1 15 an ear ornament but at the end of a compound best

वणसंड [वनषण्ड] 1 2. A forest-grow

वणीमग [वनीपक] 72 20 a mendicant, see (c)

वण्ण [वर्ण ] 2 16 a colou

वण्णओ [ वर्णकः ] 1 2. A descript on (N)

वत्तव्वया [वक्तव्यता]66 16.a arrati

वत्थ [वस्त्र] 28 2 cloth.

वद्धीसग ? 78 1 a violin

वयइ [ √वद् ] 1 5 t speak वयासी (N)=spoke

वयण [ वदन ] 79 10 a face

वर [वरयति] 11. 11. decorate- to choose.

ववरोविय [व्यपरोपित] 23.1 plucked out of dep ved of.

वागरणं [व्याकरणं] 10. 1 explanation.

वागरिया [व्याकृता] 10. 1 explained, spoken.

वाणारसी [वाराणसी] 51. Benares.

वासुपुज्जमा [वसुकम्मा] 2 5 the name of a he

वालुंक [ वालुक ] 78. 4 melon.

वावत्ती [ व्यापत्ति ] 38. 2 risk; danger

वास [वर्ष] 6. 16. a yea

वास [ वर्ष ] 28. 13. country

वासघर [वासगृह] 12. 13. bed-hall.

वि [अपि] 4 1. even.

वीईवयइ [व्यतिव्रजति] 17 1 to pass about, to g beyond.

विउल [विपुल] 67 1 th name of the mountain

विउल [विपुल] 37 11 large.

विकिरण 18.9 scattering.

विगय [विकृत] 79 4 deformed.

विग्गहगय [विग्रहगतं] 55 5 (k)

विजय 67 8 the name of the first Anuttara Vimana.

विणिघाय [विनिघात] 11 17 death.

विण्णाय [विज्ञात] 22. 2. known in details.

वित्ति [वृत्ति] 29 13 maintenance.

वित्थिण्णा [विस्तीर्णा] 1 15 broad.

वितिण्णं [वितीर्णं] 13 20 given.

विप्पजहइ [विप्रजहाति] 42.14 to abandon.

विप्पजहियव्वा [विप्रहातव्या] 16. 8. fit to be given up.

विप्पमुक्क [विप्रमुक्त] 28. 3 discharged.

विप्पहूण [विप्रहीण] 27 23. destitute of

विमाण [विमान] 67 4 heaven.

विम्हिय [विस्मित] 15 12. amazed.

वियणपत्त [व्यजनपत्र] 76 5. a strip of a flapper or a fan.

विव [इव] 79 6 like.

विविह [विविध] 32. 11 divers.

विसज्जइ [विसृजति] 29 12. to permit.

विहरइ [√विहृ] 3. 11 to enjoy to wander about.

वीणा 77 11 a flute.

वीसइम [विंशतितम] 54 12. twentieth.

वुट्ठ [वृष्ट] 18.11 showered.

वुत्तपडिवुत्तया [उक्तप्रत्युक्तता] 72. 5 the questions and answers.

वेयणा [वेदना] 18. 4 pain.

वेलाहिं [वेलायाम्] 27 24 On the shore. (N)

वेर [ वैर ] 17 15 spite.

वेस [वेष] 40 11 a dress.

वय [ व्रज ] 18 19 a collection

स [ स्व ] 41 13 One's own.

सग [स्वक] 12 12. One's own

सइं [स्वर] 38 24 of one's accord.

सक्कार [ सत्कार ] 29 14 ent to merit.

सगडिया [शकटिका] 9 13 ca t c possibly a hearth ct ... सगडी.

सच्च [सत्य] 35 16 tru

सज्झाय [ स्वाध्याय ] 2 5 a lectio the course of script es

सढि [षष्टि] 3 4 ty

सत्तम [सप्तम] 1 sev th.

सत्तसत्तमी [ सप्तसप्तमी ] 58. 15 se ollect ns of d y

सत्थवाह [ सार्थवाह ] 3 9 th lead t ca van ... g m rchant.

सद्दावेइ [शब्दापयति] 10 17 to call.

सद्धिं [सार्धं] 4 19. with.

सपक्खि [सपक्ष] 22. 8. in the proper direction. (c), Barnett followed in trans.is wrong; used with सपडिदिसि.

सपडिदिसिं [सप्रतिदिशम्] 22. 8 in the exact cross direction.

सप्प [सर्प] 79 8.1. a serpent.

समत्थ [समस्त] 3 10 whole.

समट्ठ [समर्थ] 10 24 right.

समण [ श्रमण ] 1 6. An ascetic.

समत्थ [समर्थ] 14 19 able.

समप्पभे [समप्रभ] 14 14. of lustr similar to.

समभिपडइ [समभिपतति] 42. 7 to attack.

सम्मं [ सम्यक् ] 18 12. wall.

समाणं [ समानं ] 15. 6. simultaneous with cf Guj. समां सवे Mar से ... समाहक.

समासासइ [समाश्वसिति] 13 16. to comfort.

समि [शमी] 76. 8 a kind of a tree.

समिद्ध [समृद्ध] 66 6. prosperous.

समिह [समिध्] 17 10 a kind of wood for sacrifice.

समुदय 29 14 a gathering.

समुदाण [समुदान] 8. 26. taking of alms.

समुल्लाव [समुल्लाप] 12. 21 lisping

समुस्सिय [समुच्छ्रित] 12. 3. raised up.

समोसढ [समवसृत] 66 13. arrived.

समोसरिय [समवसृत] 11 3. arrived.

सय [शत] 21 7 hundred.

सयणिज्ज [शयनीय] 8. 15. A bed.

सयंसंबुद्ध [स्वयंसंबुद्ध] 84 3. self-awakened.

सरइ [स्मरति] 17 15. to remember

सरित्तया [सदृक्त्वचः] of similar complexion

सरिव्वया [सदृग्वयसः] 8 5. of the same age.

सरिस [सदृश] 8. 4 similar

सल्ल [शल्य] 41. 18 a shaft.

सल्लइ [शल्लकी] 75 8 a kind of plant.

सव्व [सर्व] 14 14 all.

सव्वओभद्द [सर्वतोभद्र] 60 4 (N)

सव्वकामगुणिय [सर्वकामगुणित] 54 4 Indulging in all modes of desire.

सव्वत्थ [सर्वत्र] 78 11. everywhere.

सहइ [सहते] 45 1 to endure.

सहस्स [सहस्र] 34 14 thousand.

साइम [स्वादिमम्] 41 19 something sweet.

साग [शाक] 77 9 a teak-tree.

सागारं पडिमं [साकारां प्रतिमां] 42. 3. (N)

साडय [शाटक] 11 9 a sheet of cloth.

सातिरेय [सातिरेक] 6 16. mo e than

साम [श्याम] 75 5 a Priyangu c eeper

सामण्ण [श्रामण्य] 82 13 friarship

सामलि [शाल्मली] 75 8 a k d of tree

सामाइय [सामायिक] 3? 9 Samayika scriptu es like 'आयार' etc Bahn tt and my (Trans) law of pe (\) ...

सामिघय 1 9 sacr fici l f t

सामि [स्वामिन्] 8 th t

सागरागम सागरोपम 1 t r p 1 )

साहड 1 t

साहम्मी 1 प

सा 11 t

साहिज्ज [साहाय्य] 20. 20 help.

साहिय [साधित] 19 21. attained.

सिज्झइ [सिध्यति] 28 16. to attain beatitudel.

सिट्ठ [शिष्ट] 22.3 advised.

सिढिल [शिथिल] 79 8. loose.

सिणप्फल ? 78 7 a kind of fruit.

सिद्ध 64 2. beatified.

सिद्धिगइ [सिद्धिगति] 84 9 the condition of absolution

सिलिवि [लिपि] 31. 2. a l tter

सिरसावत्त [शिरसावर्त] 41 3. on ed by head.

सिरि [श्री] 6 8 th name of the mother of कुंथु. श्रीमान् 47 3

सिरि [श्री] 55 23. splendour

सिरिवच्छ [श्रीवत्स] 8. 6. a kind of auspicious mark.

सिलापट्टय [शिलापट्टक] 28 2 a stone-slab

सिलेस [श्लेष्म] 77 4 phlegm.

सिव [शिव] 84 8. Blissful.

सिस्सिणि [शिष्या] 31. 13. a lady disciple

सीय [शिबिका] 31 15. a litter

सीसघडी [शीर्षघटिका] 79 10 a pot-like head.

सीह [सिंह] 14 11 a lion.

सीहनिक्कीलिय [सिंहनिष्क्रीडित] 57 12. a kind of penance.

सुकयत्थ [सुकृतार्थ] 81. 16 one who has well attained his object.

सुक्क [शुष्क] 74 8 dry

सुण्हा [स्नुषा] 44 13. a daughter-in-law

सुद्धप्पा [शुद्धात्मा] 40 11 one who has cleansed himself.

सुपरिनिट्ठिय [सुपरिनिष्ठित] 14 21. well-versed.

सुपुण्ण [सुपुण्य] 81 15. meritorious.

सुमिण [स्वप्न] 3. 16 A dream.

सुय [श्रुत] 22. 2. heard.

सुयखंधो [श्रुतस्कन्ध] 64 8. a scriptural book.

सुरप्पिय [सुरप्रिय] 2 21 the name of a temple.

सुजाय [सुजात] 38. 5 well-formed.

सुहम्म [सुधर्मन्] 1. 3.(N)

सुसाण [श्मशान] 16 23. a cemetery

सुस्सूसा [शुश्रूषा] 10. 12 service.

सुहुय [सुहुत] 55 22. well-fed with offerings well-lit.

सुहंसुहेणं [सुखंसुखेन] 6. 15 Happily

सुमाल [सुकुमार] 6 13. delicate.

सुसमत्त [सुसमाप्त] 81 16. well-fulfilled.

सेय [श्वेत] 15 8. white.

सेट्ठि [श्रेष्ठिन्] 29 10 a merchant.

सोणियत्त [शोणितत्व] 74. 11 the state of having blood.

सोलस [षोडश] 5. 19 six teen.

सोलसम [षोडशम] 54 11 sixteenth.

सोहम्म [सौधर्म] 67 3 the first heaven of Jains.

संकास [संकाश] 2. 1 resembl[illegible]g

संगलिया [शङ्कलिका] 4 13 a pod.

संघाडय [संघाटक] 8 18 an [illegible] plac[illegible]

सचावइ [सप्तपदि] 16 1 [illegible]

संचिट्ठइ [संतिष्ठति] 51 [illegible] to [illegible]

सचिय [संचित] 1 7 ga[illegible]

संजमइ [संयम] 16 14 to [illegible]

[illegible] [illegible] 17 13.

संपरिवुड [संपरिवृत] 71 71. [illegible] up.

संनिहिय [संनिहित] 33. 2 near.

संधि 79 7 a joint.

संपत्त [संप्राप्त] 23. 1 Attained.

संपत्थिय [संप्रस्थित] 1. 6 started.

संपरिवुड [संपरिवृत] 47 14 surrounded.

संपावियकाम [संप्रापयितुकाम] 41. 10 desirous of making others attain.

संपुड [संपुट] 11. 19. the hollow (of the hand)

संपेहेइ [संप्रेक्षते] 10. 16. to ponder to think.

संब [शाम्ब] 3 4 the son of कण्ह & जंबवइ

संभूय [संभूत] 12. 20. born.

संलेहणा [संलेखना] 4 20 A penance of fast starvation.

संवच्छर [संवत्सर] 55. 2. a year

संसट्ठ [संसृष्ट] 7.2 soiled.

सिंघाडग [शृङ्गाटक] 29 5 a triangular pah an open place.

सुप [D ?] 77 2. a kind of fruit.

हट्ठ [हृष्ट] 14 3 glad.

हणुया [हनुका] 77 1 a chin.

हत्थ [हस्त] 12. 22. a hand.

हत्थि [हस्तिन्] 15 7 an elephant.

हत्थिरयण [हस्तिरत्न] 21 19 the best elephant.

हव्व [D] 10 24. quickly

हियय [हृदय] 14 23 a heart.

हीलइ [हीलयते] 44 15. to deride.

हुयासण [हुताशन] 65. 22. fire.

होइ [√ भू] 2. 15. to be होना.

## ॥ प्राकृतग्रन्थमाला ॥

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